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VOLUME 28 Nos. 6-7 JUNE and JULY, 1922

Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator.

THE BIBLE CHAMPION

ESTABLISHED IN 1869

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The second article of its Constitution declares: "It shall be the object of this League to organize the friends of the Bible, to promote a more thorough, reverential and constructive study of the Sacred Volume, and to retain the historic faith of the Church in its divine inspiration and supreme authority as the Word of God."

At the Second Convention of the League, held at Park Street Congregational Church, Boston, in 1904, the writer, among other things, said: "In the prosecution of its high purpose the League aims to avail itself of the coöperative assistance of the ablest and most highly accredited scholarship that the conservative school affords; and in its enterprise plans to give all sane and sound Biblical criticism its proper place.

"To search the Scriptures for the imperishable gold of God's eternal truth is indeed most Christly and commendable, and to devote oneself to such search in the spirit and with the methods of a truly reverent and scientific scholarship is but to yield obedience to the Spirit and teachings of our Divine Lord. For such Christ-like critical study of God's Word the American Bible League most strenuously stands.

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 28 June and July, 1922 Nos. 6 and 7

The Arena

The Preacher's Introduction of the Sermon

By Professor Luther T. Townsend, D.D., S.T.D., Brookline, Massachusetts

FIRST, we call attention to certain materials that should be excluded from the introduction. There are certain pretty well defined philosophical and rhetorical evils that mar the introduction not only of sermons written by inexperienced, but by experienced preachers as well.

1. Confessions of personal ignorance respecting the subject of the sermon.

The most that can be said by the preacher with safety as to this matter, is something like this,—My hearers, the magnitude of this subject is such that it is difficult for any one to do it full justice.

If the preacher says much more than this, or if he expresses his utter inability properly to treat the subject and then proceeds to discuss it, he will tend to defeat one of the chief purposes of an introduction.

All such expressions of personal ignorance and inability are an offence against both modesty and good sense and are pretty sure to beget in thoughtful minds distrust, and a possible disgust.

If the preacher, all things considered, is more ignorant of a given subject than he ought to be, he has no business in the pulpit at least, to attempt the treatment of such a subject; his mission is to publish knowledge, not flaunt his ignorance.

2. There should be avoided, in the introduction, anything, in manner or expression, that savors of meanness or abjectness. If the preacher is honest and pure in his intentions, and if conscious of the grandeur and glory of his commission, he has no occasion to feel a sense of degradation when standing before his people.

What would be thought of an ambassador from our country to a foreign court who would appear there abject and cringing like a slave, or as if he had no right to breathe its atmosphere?

He would be despised by all who might witness such an exhibition.

So if the preacher has expended sufficient time upon his subject, then the consciousness of his relative mastery over it, that is, the consciousness that he knows more about it than his hearers, should fortify him against that cringing servility sometimes witnessed. Such a faulty introduction may be suited to "a speech on a scaffold, but never to a sermon in the Christian pulpit." We are not speaking of true Christian humility and modesty, which always are becoming and can easily be distinguished from conventional and apologetic remark, but of that degrading attitude that, perhaps, more easily can be felt by the hearer than defined by him.

3. Another homiletical evil to be avoided, that is closely allied to the last one mentioned, is apology.

Apology is a mental habit with some men and with others is a mark of insincerity. It is almost always a pride-spot in the sermon. "Apology," says Dr. Holmes, "is only egotism wrong side out." And rarely will a man succeed in his object when seeking to save his reputation by offering an apology. If one *must* apologize, let it be in the conclusion, never in the introduction, of a sermon: when the conclusion is reached, if the preacher has done the best he could and has been aided by the Holy Spirit, there may be no need for apology.

4. Expressions that are likely to be constructed into complaint or censure should be excluded from the introduction.

It will be seen upon a moment's reflection that language of this sort is antagonistic to the vital purpose of an introduction, which is not to repel, but to win the good will of the hearers.

5. Opinions that are likely to be regarded by any considerable number in the audience as extreme should not appear in the introduction.

Such opinions will almost always defeat the purpose intended by the introduction; they are much in danger of snapping asunder the cable that ought firmly to connect the pulpit and pew.

6. Anything that savors of an assumed style should be avoided in the introduction.

A writer of limited experience is far more likely to be unnatural in the introduction than elsewhere in the sermon. Often in this part of the discourse the style is cramped and stilted, though it is easy further on in the development and conclusion of the sermon. Such faults tend to defeat the fundamental purposes for which an introduction is employed. Be less restrained and more natural in this part of the sermon would be excellent advice to the majority of preachers.

Nevertheless, if the leaning must be either way, it should be towards slight formality, rather than excessive familiarity.

7. Anything that could be construed or considered as immodest, or decidedly personal, should not appear in the introduction.

We mention this evil of immodesty last both because of its intrinsic importance and also because there is needed, in the case of a few preachers, a suggestion to offset somewhat the force of the first three rules laid down, namely, the peril of apparent abjectness.

In the pulpit nothing is more becoming, in manner or matter, than true modesty. Among other things this characteristic forbids allusions, at least frequent allusions, to one's self. It is true that in secular oratory, ancient and modern, personal references have been employed in the introduction without any seeming violation of good taste. The ancient orators were sometimes forced to appear before the people in their own defence; under such circumstances escape from a personal introduction would be almost impossible.

In modern times, too, political and forensic speeches may be such as fully to justify personal references in the introduction. But as has been forcefully said by Professor Phelps;—"In sacred discourse, the relation which a preacher sustains to his audience almost entirely forbids the use of personal introductions. The preacher stands in the pulpit not to defend himself. He stands there as an ambassador of God, commissioned to proclaim sublime and awful truths—truths in whose presence a regard for his own reputation ought wholly to disappear. He should not concern himself, nor appear solicitous about the opinions which others may have of him, but should be so intent on fulfilling his mission as to lose all thought of self. But if, at any time, a preacher's reputation would seem to call for a personal introduction into the sermon, it is quite time for him to consider whether the cause of Christ would not be promoted by his permanent retirement from the pulpit."

The rule, therefore, is not a bad one that not until threescore years and ten are reached by the preacher, should the personal pronoun *I* appear in the introduction of a sermon.

It is said of Mr. Grattan, the Irish orator, that he never once indulged in allusions to himself through his whole parliamentary career. The introduction of the person of the speaker divides attention at the moment when the subject should be inviting and engaging all thought. One object of the introduction is to give opportunity for the speaker to disappear, that the subject may absorb all attention and all thought.

We may add that the true orator is instinctively retiring and is without any thing like arrogance when appearing before an audience.

On this subject Cicero has given an example together with an excellent precept:

> To me, indeed, whoever speaks best, and whoever can do it most fluently and ornately, yet unless they approach timidly to the place of speaking, and are greatly disturbed in the beginning of the oration, seem well nigh impudent; and yet this cannot happen, for in the degree to which one speaks best, he greatly fears the difficulty of

speaking excellently, and the various issues of an oration, and the expectation of the audience.

Whoever indeed (on such an occasion) is not modest—a thing which I see in very many—him I think worthy not only of rebuke, but even of punishment. I indeed am wont to observe in you, what I also very often experience in myself, that I turn pale in the beginning of a speech, and tremble all over. Indeed, when a young man, I was in the commencement of a speech so frightened out of my senses, that I shall ever regard it as the greatest favor on the part of Quintus Maximus, that he, at once, adjourned the court so soon as he saw me broken down and weakened by fear. L. I., c. 26.

8. The introduction should not have what is termed an independent interest.

While the importance of the introduction is still affirmed, yet it must be regarded at most as only a subordinate part of the sermon.

Sometimes one listens to an introduction from which one can gain no conception of what the subject of the sermon is to be. Such an introduction is a pathway of bewildering outlook, and the audience is quite as poorly prepared for a discussion of the subject when the introduction ends as when it began. Such an introduction may be interesting and measurably profitable, but because it has been leading the thoughts of the people away from the subject to be discussed it is not an introduction to that subject. Rather, when the subject is reached there is a psychological, rhetorical and elocutionary chasm, on the one side of which are the preacher and the people, and on the other side is the subject. The preacher, therefore, either must leap the chasm, which is a rash thing to do, or else he must begin over again and by a fitting introduction lead his people up to the subject, which should have been done at the outset.

His preceding remarks are, as we have said, not an introduction, but another discourse. In all such procedures the people instinctively feel that a mistake has been made, though they may not be able definitely to tell what the trouble is. Their criticism will be that "the preacher is always mixing things up."

Vinet, the French writer and preacher, correctly says that "the exordium should be drawn from an idea which immediately touches the subject without forming a part of it."

An American writer and authority on homiletics tells us that "if another thought lie nearer the subject than the thought of the exordium, then that thought should itself make the introduction."

9. Anything that would be likely to overshadow the sermon should be guarded against.

What is termed ornate and rhetoric should be used with reserve, if at all. A writer on Sacred Rhetoric so well states this thought that we quote:

The style of the introduction shall be neat rather than florid. A nosegay does not well comport with the nature of an introduction. The bouquet is thrown when the performance ends.

What is done in the introduction should seem to be naturally done. Ease should pervade the whole movement. It may be elaborate, yet should never appear so. It may be original, novel, striking; yet, when uttered, it should seem the most natural thing to say. The thought and expression in the introduction should therefore, as a rule, be delicate, gentle, engaging, and elevated, with scarcely ever a figure of rhetoric, except, possibly, for the sake of variety, or when no other expression will so well elucidate the text or win the hearer's attention to the subject. Not a simile occurs in the first book of either the Iliad or Odyssey. The introductions of Demosthenes are remarkably free from all ornate expressions. It is the same with our Lord's discourse on the mount. Matthew, chapters 5, 6 and 7.

Inasmuch as the introduction is designed to prepare "an audience for agreement in opinion, and for sympathy in feeling," it follows, that the introduction should not contain either thoughts or expressions such as would tend to bewilder the audience.

A sense of propriety will suggest to all, save the immature, that the audience is not ready during the introduction for the "long-worded style." The highest culture instinctively chooses at the outset monosyllables.

Nor is the audience prepared, during the introduction, to listen to remarkable displays of learning, such as quotations from numerous authors, scholastic expressions, and allusions to foreign countries, customs, or languages. The pew is not ready thus early in the discourse to be told, even indirectly, that it knows far less than does the pulpit. In a word, every thought and expression tending to excite a sort of wonder or amazement should be resolutely and rigorously excluded from the introduction, since this part of the discourse, as has been already said, should seek to diminish rather than increase the distance between the pulpit and the pew. The thoughts should be

high-toned and mature, and should be so stated as to be perfectly clear even to illiterate people if they have common intelligence.

Now and then, but very rarely, may the introduction contain material taken from profane history. Such references smack too much of the college, and are by no means in the taste of pious, well-bred men. "Alexander, Cæsar, Pompey, all the great names of antiquity," as our teachers told us, "have no business to ascend the pulpit; they are not suffered now-a-days either in orations in the senate or in pleas of the bar, much less ought they be allowed in Christian sermons. It may not be amiss if they appear now and then in the discussion, or in the application; though even there we ought to see them but seldom. But to introduce them at the beginning of a sermon is intolerable."

So, too, elaborate periods, pompous, stilted, inflated, and like expressions, are nowhere else so out of place as in the introduction. Their only tendency is to defeat the object of the introduction.

10. Subject matter that more properly belongs to other parts of the sermon should not be allowed in the introduction.

Such as the formal statement of facts, the presentation of evidence, the various forms of argumentation, moralizing, exhortation, appeal, and the like.

Professor Phelps states the matter even stronger than this: "The introduction," he says, "should lay claim to nothing which will serve the purpose of the sermon more effective elsewhere."

Upon a moment's reflection the reason for these statements will be apparent, for subject matter that belongs to the body of the sermon, if prematurely stated in the introduction, will not only lose much of its effectiveness, but as in the former instance will antagonize the logical instincts and intuitions of the people.

The evil of pilfering from the body of the sermon to help out the introduction, is augmented by the fact that the people are more alert in the introduction than elsewhere; hence, if an important word or thought, used in the introduction, subsequently appears in the body of the sermon, it will have the vividness of several repetitions, leading to the popular but often unjust criticism, that, when the preacher finished his introduction, he had preached his sermon.

We commend the point now under consideration especially to inexperienced preachers, for they are quite apt to feel that they cannot wait: hence what is afterwards brought forward in the development of the sermon, having leaked out in the introduction, will tire the audience and embarrass the preacher.

11. Subject-matter that is likely to raise expectations that the development of the sermon will not be likely to realize, should be guarded against in preparing the introduction.

It is a great misfortune when the preacher falls into the habit of laying out, in the introduction, broad grounds, proposing and promising grand results, yet invariably disappointing the congregation. The itinerancy only can save to the pulpit such a man, unless he has certain strong redeeming qualities.

In stating one of the heads of a discourse a distinguished preacher used these words:

"Now, my hearers, we come to a consideration of that which would melt a rock."

"It is doubtful," says Professor Shepard, alluding to this language, "whether, after such a statement, he could melt even pewter." It is difficult to melt men when due notice is given.

Another man of considerable note begins a sermon thus:

"The truth I am about to discuss is, in my view, of such magnitude, that it may probably decide the eternal destiny of some soul which hears it proclaimed to-day."

We have heard introductions far more objectionable than this, but even in this case the sermon must be more than an ordinary one. Else such a magnifying lens in the introduction will prove disastrous.

An English preacher whose sermons have an excellence sufficient to justify their publication, introduces one of his sermons thus:

"If ye love me! If! O cruel If! Why is this? Is it possible that this can be a doubt? If I love Thee? Why, it would be better for me to have my love to my wife, my children, my parents, my friends, doubtful, than to have this so. O this wicked If! O that I could tear it out of

my heart! O thou poison of all my pleasures! Thou cold, icy hand that touches me so often, and freezes me with the touch. If? If!"

Such a semi-tragic introduction demands a full-fledged tragedy by the time the conclusion is reached, or the people will wonder why such an ado at the outset. It is much the same when a sermon is introduced with a thrilling anecdote. A critical observer asks: "Have you not sometimes been sensible of an ebbing of interest after an introduction in which a very stimulating anecdote was told? Through the whole discourse the tide never reached again the high-water mark."

12. Thoughts that may give a sort of shock to the people on account of being either grotesque in conception, or eccentric in expression should have no place in the introduction.

But few preachers, unless they are extraordinary men, or are speaking under extraordinary circumstances, can safely venture such an introduction as was once given by the quaint Mark Wilkes of England, upon the text, Eph. 5:15, "See then that ye walk circumspectly, not as fools, but as wise."

> My hearers! Did you ever see a cat walk? Did you ever see a cat walk upon the top of a wall! Did you ever see a cat walk upon a wall covered with broken glass? How carefully she lifted each foot! How slowly and cautiously she set it down again! So would the text from which I propose to speak have you act. "See that ye walk cir-cum-spect-ly!"

13. The following, too, are examples of introductions that under ordinary circumstances are very questionable: Segneri begins a sermon with the words, "Either hell or penance." Fenelon introduces one of his sermons thus: "Blessed be God who has this day put his word into my mouth." On the text, 1 John, 5:3, "His commandments are not grievous," Sterne begins his sermon with the words, "No, they are not grievous, my dear auditors!" On another occasion, after announcing the text, Hebrews, 13:18, "For we trust that we have a good conscience," he exclaimed, "Trust! —trust that we have a good conscience," and on the text, Eccl. 7:2, "It is better to go to the house of mourning than to the house of feasting," he quite startled his congregation with this announcement: "That I deny."

It is reported of Henry Ward Beecher, on a hot Sunday morning, that he quite startled his people by beginning a sermon on Profanity, with the words, "It is a damn hot morning." Then continued thus: "That is what I heard one man say to another on my way to church this morning."

Mr. Beecher might be able to survive such semi-profanity, but no imitator would be endured.

14. The introduction should be free from anything like an insinuation that the hearers are ignorant respecting the matters under consideration, or that they lack, in any measure, the power of properly discerning or appreciating the magnitude or the excellence of the text or the subject.

It is the young man fresh from the schools who is in danger of flourishing his commission and diploma and of saying, "If I am able to make you understand." It is the man of wisdom, of extended experience, of broad culture, and of cultivated taste, who modestly says, "If I can make myself understood."

Paul was a true artist when, standing before Agrippa, he introduced his discourse thus: "I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently."

15. Likewise there should be excluded from the introduction such thoughts and expressions as require toleration while listening to them.

It is hazardous for the preacher to indulge in unpleasant truths, or in remarks of any kind which would lead him to feel that "the people will bear this until I reach the development."

It is not the part of wisdom to presume too much upon short acquaintance, nor count on victory too early in the campaign. The preacher can afford to wait a little if he has unpleasant truths to announce. Almost unbounded toleration, at least any reasonable amount of it, will be exercised by the people after confidence is fully inspired; cer-

tainly this will be the case after acquaintance is well made and friendship established.

As to this point there is a manifest difference between pulpit and forensic eloquence. The ancient treatises on oratory lay great stress upon conciliating, in the introduction, the hearer to the speaker. Political orators, in our own times, not infrequently thus introduce their speeches. But the pulpit orator is relieved from this task. Dr. Hall wisely remarks: "We should never assume hostility to us or our views on the part of our hearers. By their being in the house of God, and reverently and respectfully listening to us his ministers, they give us the right to assume that they are not opponents, but inquirers; not disputants, but pupils."

Still an exception to this rule in the lifetime of the average preacher sometime may occur. The chaplain of a Massachusetts regiment, who was ordered by General Butler to preach to a wealthy Presbyterian congregation of Confederates in Norfolk, who were also in their seats on the Sabbath morning in obedience to military order, introduced his discourse with these words: "My friends, I am here by no choice of mine. I came to your city as a chaplain, to look after the souls of my neighbors who are here. I stand in the place of your honored pastor by command of my military superior; but I am a preacher of the same Christ whom you possess, and I ask you to hear me for His sake." It need surprise no one when we say that this chaplain had a respectful hearing for the next three months.

But such an occasion is manifestly an exception to the ordinary conditions surrounding the pulpit. It is safe to say that when the preacher is alienated from his people through some fault of his, he should seek a kindly understanding by private conference and not by pulpit discourse. If he cannot succeed in bringing about an era of good feeling by meeting the people at their homes, his better course would be to seek without much delay another parish.

And even if the misunderstanding has arisen through false reports that have been maliciously circulated, they would far better be met and disproved elsewhere than in the pulpit.

We have spoken elsewhere of the impropriety of using, in the introduction, what is termed very learned material, and what may be called over-ornate and bewildering. But on the other hand that which is common place, or threadbare thoughts, stereotyped expressions, pet words and phrases, should be mercilessly excluded from the introduction.

16. As a rule the introduction should not disclose the method to be employed in constructing the sermon. One need not tell the people how he is to build his sermon: let him build it, then they will know all they need to know of its construction. Such expressions as, "I intend in this discourse to do" thus and thus, or "Now I wish to show" this or that truth, ordinarily mar an introduction, and except in rare instances, elicit indifference instead of commanding attention and, therefore, can be employed only when some special reason demands their use. The serenade at midnight is all the sweeter for its element of surprise. The dead level over which the eye can reach lacks the charm of the road that winds in among hills and dales; that which allows the surmise, but conceals the full view until the advance is made, is marvelously interesting in all forms of literature, in sermon building, as well as in all other forms of art.

NOTE.—This is the third article on the Preacher's Introduction of the Sermon, by Dr. Townsend. The first appeared in the April number.

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There can be no richer daily exercise for the Christian than a half hour's reading of the Bible at whatever time of day is most convenient. Many voices are speaking; there are many who wish their particular view of the Bible to be heard. Why not let the Bible speak for itself? Why not saturate your mind from day to day with its words and thoughts? It is the Scriptures which are able not only to make you wise unto salvation, but also perfectly furnished to every good work. We may speak about them, but we certainly should not fail to give them a chance every day to speak to us.—*Baptist.*

* * *

Search thine own heart. What paineth thee in others, in thyself may be; all dust is frail, all flesh is weak; be thou the true man thou dost seek.—*Whittier.*

Some Anomalies in Human Beliefs

By Professor H. W. Magoun, Ph.D., Cambridge, Massachusetts.

STRANGE experiences sometimes come to us. Some of them are disconcerting, and some of them are well-nigh appalling. When a cherished belief is shattered and we know not which way to turn, we are apt to fight instinctively for that belief in the face of almost any odds. If the evidence becomes overwhelming, we may either grow bigoted or else yield the point grudgingly, so as to retire as gracefully as we can.

Such an experience came to me in my student days. It was springtime, and a friend of mine, a physician about twenty years my senior, invited me to go to walk with him. He was not very well, and needed exercise and the open air, because he had an office practice, as a specialist in throat and lung diseases. We walked about ten miles and had a good time.

In the course of the walk, to my utter amazement, he decried vaccination. I promptly defended it. He then asserted that Jenner's cowpox came from syphilis in the hands of the milkers, that it had nothing to do with smallpox, that he had had an extensive experience as an army surgeon in a pest-house, that he had had patients there who were not vaccinated and yet had had varioloid, that other patients whose vaccination had taken perfectly only a short time before had had confluent smallpox, that he had entered the pest-house a firm believer in vaccination, and that when he left it he had not a vestige of that belief remaining! And he seemed to know what he was talking about.

Nevertheless, it seemed to me that such heresy as that ought not to go unchallenged, and I felt constrained to try to bring him back to the faith! The Encyclopædia Britannica (ninth edition) was available, and I made haste to consult it. It looked at first as though the desired information would be forthcoming; but a more careful reading dashed my hopes and left me speechless. Assuredly it was a bitter disappointment. The article favored him!

It began by stating frankly that it differed from accepted medical belief and was the outcome of "an independent and laborious research." (Vol. XXIV. p. 23.) It called Jenner's idea of cowpox—"smallpox of the cow"—"arbitrary and untenable," and it asserted, furthermore, that venerial pox has "the same vesicular stage" when "inoculated experimentally on the skin." (*Ibid.*) Then, too, it said that an outbreak of scarlet fever in 1885 had been traced to cows "with what the dairyman called 'cowpox,'" and that, later, a similar outbreak was "proved . . . to be the . . . cowpox of Jenner." (p. 24, footnote.)

While the article seemed to disagree with the idea that cowpox came from a contagion due to syphilis in the hands of the milkers, it did say that cowpox "is parallel with the venerial pox, both in the circumstances of its becoming an infective ulceration . . . and in its secondary . . . manifestations as an infection in man." (p. 27. a, end.)

A little later this statement was encountered, "Notwithstanding the fact that Prussia was the best re-vaccinated country in Europe, its mortality from smallpox in the epidemic of 1871 was higher . . . than in any other northern state." (p. 29 b, end.) And just below came the declaration that the deaths "from smallpox in the German army, in which all recruits are re-vaccinated, was 60 per cent. more than among the civil population of the same age." "The Bavarian contingent, which was re-vaccinated without exception, had five times the death-rate from smallpox in the epidemic of 1870-71 that the Bavarian civil population of the same ages had, although re-vaccination is not obligatory among the latter." (p. 30.)

This last statement settled my debate with the doctor. My ardor was cooled to such an extent that no mention was made of the subject when we went to walk the next time; for discretion seemed the better part of valor. Years afterward another physician showed me a printed copy of 500 letters which he had himself collected from reputable practitioners and every one of them condemned vaccination as dangerous and a source of deadly disease.

Almost any doctor will say at once that no such charge can now be brought against vaccination, because the present methods

are so different from the old. But here comes Dr. Albert Abrams, of San Francisco, with his blood tests and his electronic reactions, and he says that all vaccinated persons have some bovine syphilis, in fact that all of us now have about two twenty-fifths of an ohm of it, while those that have been vaccinated have much more.

And one of his students reports that most patients show a syphilitic reaction,—acquired, congenital, or bovine. He affirms, moreover, that Dr. Abrams locates a patient's vaccination mark through his clothing, without seeing him, by getting a syphilitic percussion note when testing him with his Oscilloclast, a machine of his own invention.

He determines what diseases a man has with its help, and he treats them as well. Vibration is the basis, certain rates being fatal to certain diseases. It is even said that he can measure the functional activity of the glands with the help of this machine.

He uses a drop of the patient's blood and a dynamizer and a rheostat, and then connects things up and proceeds with his percussions of the patient's abdomen, sometimes through a curtain. The reports of his work sound "fishy;" but practicing physicians are eagerly going to him for instruction, and there must be something behind it all.

And there must be something behind that bovine syphilis which all of us now possess. Was my doctor friend right when he took my breath away with his astounding declaration that Jenner's cowpox was of a syphilitic origin and not in any way connected with smallpox?

But how can any syphilitic taint now inhere in vaccination lymph under the present methods? A large space on a calf's belly is shaved and inoculation is then made sure of. From the sores that result the lymph is obtained. Where, then, does the syphilis come in? There are no milkers afflicted with it in this case. That much is sure.

Well, how about that man that furnished the original virus used? Was his blood free of the taint? Smallpox is a filth disease, and is most sure to appear in filthy places and in those whose blood is impure. Possibly Dr. Albert Abrams is not telling "fish stories" after all.

What he says, however, is no more disconcerting than what some others say who approve of the present process of obtaining lymph, and, therefore defend vaccination with vigor. They set ten or twelve years as the limit of protection, and they also seem to imply that the scar must be of generous size if it is to be of any real service. Nevertheless, they endorse vaccination without question or hesitation. And they make their endorsement a matter of statistics.

Now, "figures won't lie, but statistics will." That is a proverb, and statistics are accordingly not enough. The real problem is this. Will vaccination stop smallpox without sanitation as an adjunct? If it will not, it is a delusion and a snare, and the anti-vaccinationists are justified in maintaining that sanitation is the real specific for smallpox. When our marines cleaned up Vera Cruz, the smallpox epidemic stopped. Were all the hostile Mexican population vaccinated by our army surgeons? If not, did vaccination by proxy do the job?

This much is clear. If protection ceases in ten or twelve years, no town or city in the United States has any that amounts to anything, even in Kentucky where vaccination is said to be compulsory. This is certainly disconcerting,—unless the antivaccinationists are right.

Post hoc, ergo propter hoc has been the basic argument. You might as well apply it to the crowing of a cock. The sunrises after he gets through, but he is not the cause of that rising. The "law of concomitant variation" broke down a long time ago, and it will never be mended. All of which means that we do not really know much about the matter, so that it looks as though those on both sides are still guessing and trying to silence each other with talk! Are they doing that?

Do I feel alarmed? Not a particle. I keep clean. And I have already been through two smallpox epidemics with the disease on every side of me. Scared? No; not once. A man who keeps his blood pure has little to fear from disease.

Moreover, years ago a report came out that the French Academy had concluded that table salt was a specific for smallpox. However that may be—I cannot be sure that the report is true—there is a tale of one of the Gulicks in the old missionary days in southern seas, who was taken with smallpox when on a mission to another island.

His case was pronounced fatal, and he was advised to return to his own island to die.

He took the advice and paddled slowly home; but he was too weak to make a landing, his canoe was overturned, he was barely able to catch it by the edge as it righted, and he was unable to climb back into it. No one saw him for two hours. Then, exhausted, he was discovered and brought ashore. It was at once assumed that the soaking would finish him if the disease did not, but to the amazement of all he got well. Did the soaking do it?

What is a man to do in the face of all this conflicting testimony? It is certainly staggering to find that Dr. John Epps, of London, vaccinated 120,000 persons and then vigorously opposed the practice, that Dr. George Gregory of the London Smallpox Hospital condemned it, that Alfred Russel Wallace called its compulsory use "the crime of the century," that such people as William Lloyd Garrison, John Bright, Sir Robert Peel, Tolstoi, Alexander von Humboldt, Herbert Spencer, Florence Nightingale, Lord Salisbury, and Bismarck opposed it, and that our own newspapers agree not to publish anything against it! I ran into that snag myself and failed utterly to get in a word, when I felt that it was a crime to keep still if the antivaccinationists are right. Why are the vaccinationists so afraid to allow the other side to be heard?

My intimates for many years have been doctors. They do not give the profession a high reputation for veracity. Nay, they even intimate that strict veracity is impossible if they are to live! Whose fault is it, theirs or ours? Are we willing to know—and face—the truth?

Out in Iowa years ago lived a doctor. He practiced among the wealthy. And he had a great reputation. Finally he gave up his practice to the consternation of his patients. His wife told me after his death why he did it. He said to her: "I have lied as long as my conscience will allow, my patients are almost all the victims of too much rich food, I give them three pills and tell them to take them at noon three days in succession but that they must omit dinner or the pills won't work,—those pills are made of brownbread."

His patients would have assailed him if he had told them the truth. He did the best that he could do under those conditions, and he did about what they wanted him to do. All doctors do that as far as possible, if they have any regard for the cash side of things. But—they make their treatment a little mysterious also, because that is a necessary element for success.

People do not want the truth. They want a "placebo." What is that? Something that won't do them any harm—or any good—but will make them think that the doctor is doing a lot for them when common sense is all they need.

Facing the truth is the vital question. How many of us are willing to do it, especially when it runs counter to our prejudices? We often think that we know, particularly if we have read a lot of theory, but do we? Can we back it up with experience and the knowledge that comes from a practical test?

Dr. Charles Creighton thought that he knew when he started in to annihilate the antivaccinationists in preparing his article for the Encyclopædia Britannica (ninth ed.); but he changed his mind and ended by joining their camp.

Not so many years ago a New York lawyer named Jerome was running for office in that city, and he startled—no angered—the whole country by declaring that the good people were the natural allies of the grafters. Some of us were simply horrified; but he kept right on piling up his facts, and those of us who were honest soon saw that he must be right. Good intentions had created a situation that was simply ideal for grafting purposes. His speeches were not pleasant reading: they went too close to one's notions about theoretical right.

But the most remarkable case in history happened in Judea. At the beginning of our era men looked for a Messiah—a King! He was to come and rule the world. Incidentally, he was to upset the Roman Empire and allow the Jews to run things. Jesus came; but men had no use for him. He was no king. They called him a carpenter, a wayfarer, an iconoclast, and a—bastard. They call him that yet. Only the common people heard him!

They could not deny his works, however, and so they tried to discredit them by saying—"Egyptian magic!" Finally, on a Sabbath he rode into Jerusalem on an ass's colt. The people went wild. He had pro-

claimed himself king, King of the Jews! He would start a revolt. He would throw off the Roman yoke. And—he would use his power to work miracles to make the Jews the lords of creation!

But—he did nothing of the sort. Then they all turned against him. "Away with such a fellow from the earth!" "Crucify him, crucify him!" And crucify him they did. They did not and could not understand that his Kingdom was not of this world. It did not minister to their selfish purposes. Hence they were not willing to consider things any further.

At his trial (Mt. xxvi. 64, Mk. xiv. 62) he told those present that they would see him "sitting at the right hand of power, and coming on (or with) the clouds of heaven." One preposition is *epi* and the other *meta*, and neither really means "in," even if they did say "on a place" where we say "in" one.

Observe that not a single word is said of any future generation. The people then and there present were the only ones referred to, if the Greek means anything. And yet that remark is somehow twisted to make it refer to us. How can it? People so construe it and grow eloquent over their interpretation. It surpasses my powers of elucidation to know how they manage it, and I have succeeded in interpreting passages in the Greek which were so blind that some of the best classical scholars of the world had given them up as too obscure to be explained. Elimination and patience and a wide reading along those lines did the work. "You'll find fish anywhere, if you let your line down far enough." That is the trouble with most investigators—too short a line.

Elimination won't work here. It won't turn a second person plural verb into one in the third person; but if it does not, the statement cannot refer to people then unborn. And that is what it must do to get this generation into the account. The thing referred to must have taken place in their lifetime or else it was an event of the world to come. The latter alternative is ruled out by the "Henceforth" that introduces the statement. From that time on—"from this moment," *ap' arti*, is the Greek, not in 1900 years—they were to see him enthroned and coming on the clouds of heaven. That looks like the resurrection, Pentecost, and the things that followed. It includes our day, but only incidentally.

Moreover, if the clouds of heaven are to be literal, the verb must be too, and the "ye" cannot be done away with. It is there, and it is there to stay. Which is the more violent figure, the one that involves the cloud statement or the one that turns a plain reference to people—and a time—then present into one applying to a generation some nineteen centuries later? Personally, I object to straining out a gnat and then swallowing a camel. It is too hard on the œsophagus.

We hear much of this "second coming;" but the word does not mean "coming." It means "presence." It refers to some tangible evidence that the person is there,—that he has arrived. That evidence may be of various sorts. It does not need to be a sight of his form with one's own eyes.

Just what that *parousia* is to be we do not know. If we say that we do, we deceive ourselves—and others. The word is made from the participle of the verb to be and a preposition meaning "beside." It is therefore a "being beside" in some sense, not a coming to in any sense. He is to be beside us when the time comes. What that means no mortal knows. It will be something real and a thing of glory; but it will not be what we think it will, and this generation is probably as far astray as the men of Christ's own day were—and on the same identical road. That possibility should give us pause.

Doubtless many would like to have him come and smash things, and the wish may be father to the thought. But it looks to me as though he had already done considerable smashing with fire, sword, pestilence, and famine. Sin has been punished in that way before, and this generation cannot escape similar consequences if it would. Science has a feeble arm when God bares his.

When James and John wanted to exercise power for personal vengeance in Samaria, they received a stern rebuke. Has Christ so far changed that he will do things now that he repudiated then? He refused to reign over men's bodies when on earth and therefore set up his Kingdom within men's hearts. Will anything short of a kingdom within us satisfy him? Is his ambition that of Wilhelm Hohenzollern?

Christ will reign. Be assured of that. And he will make his presence felt as well.

Be assured of that also. But do not slander him by putting him on a par with the former Kaiser. Men deserve destruction. That we all grant. Jews deserve it for denying their Lord. They deny him still. Is he likely to be guilty of an abject surrender to them by using them to rule the world? The honors would all be theirs on such a basis, and every temptation to arrogance that he once denied them would also be theirs. Have you thought of that?

Brute force in the concrete is not like him. His kingdom is based on love. It will be more glorious than anything that you or I can imagine, and it will be different from our ideas as well. Perhaps you fall back on the "inerrant Scriptures." Very well. Are you sure that your interpretation of them is inerrant also? That is the real point and the source of all the trouble.

You may be wrong. Men hug delusions and let truths go begging. The men of Christ's day believed in an earthly king and based that belief on the Scriptures. They were wrong for all that. Why not learn from their experience to be less positive and more inclined to trust him till his presence is manifested.

"Invincible ignorance" makes men bigoted. Superior knowledge makes them a hard problem for propagandists. Which field shall we take, you and I, as we wait? Shall we admit our ignorance and trust or shall we think we know it all and so fall into error and possible condemnation?

But, you say, Christ certainly used those words somewhere of the future, and he put the verb in the third plural. You are quite right. He said: "And then shall they see the Son of man coming in a cloud with power and great glory" (Lu. xxi. 27). This differs from the other only in its brevity and the use of *en,* "in," as the preposition. The same incident in Mark (xiii. 26) shows the same preposition with only a slight change of arrangement. And the words appear again in Matthew xxiv. 30, the preposition being *epi* this time.

Oh, you say, Matthew xxiv.—that is where he talks about the end of the world. Yes; but what you mean by the end of the world does not remotely resemble the thing the disciples asked about. They asked about the *sunteleias tou aiōnos,* and that means the "consummation of the age." The natural inference is that it meant the end of the Jewish dispensation.

His discourse covers that—the destruction of Jerusalem was the end—and something more; but no mortal understands exactly what he had reference to by what he said. It will be a great change of some sort and there will be dire distress. Moreover, our own day answers the general description well, but that does not justify us in being certain that we know what is meant. We do not.

Now, the expression Christ used, as the Greek indicates, is a set phrase of Old Testament origin. It is found in Daniel vii. 13: "I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him." He was given universal dominion; but that does not mean an empire such as world monarchs crave. It is something far superior to that.

The implication is that these words were an oriental metaphor expressing a thought too deep for ordinary terms to reach. It surpassed human experience and human language. Nothing but a vague suggestion was possible, and that is all we really have in what was said. All the laws of probability, evidence, and interpretation, however, go to show that Christ used the words in the same general sense each time, and they could not have been literal as he used them at his trial. Moreover, some of the disciples were to see the Son of man coming, or the kingdom of God coming, before they died. (Mt. xvi. 28, Mk. ix. 1, Lu. ix. 27.) That is another element in the problem.

Acts i. 11 is still left, with its "shall so come in like manner as ye beheld him going into heaven." That certainly looks like a coming in the flesh—if he went in the flesh. But did he? What do we know about the body that ascended? Simply nothing. We are wholly in the dark and shall remain so. We may reason it out; but our reasoning is not knowledge and cannot be.

It was never intended that we should know about these matters. Some things are wholly in God's keeping and there they must remain. We have our own tasks and responsibilities here, and it does not behoove us to waste our efforts on vain speculations. The disciples wished to know just those things. The request was denied them

and only the most general description was given.

The destruction of Jerusalem was foreshadowed plainly enough, and certain specific directions were given concerning that; but there was an implication of some other portentous event of a different sort and more far-reaching. That appears to be still in the future; but no man knows its details or its time of happening. The entire matter rests with God, and it is our business to leave it there and attend to the tasks He has assigned us. None of the apostles or prophets understood these things. Paul did not understand them. Jesus himself said that "no one, not even the angels of heaven, neither the Son, but the Father only" knew "of that day and hour." (Mt. xxiv. 36.) Modesty on our part may therefore be appropriate. We know nothing about the actual end of things.

The Book of Hosea

By William H. Bates, D.D., Greeley, Colorado

The Man

HOSEA was a citizen of the ten-tribed northern kingdom, Israel, and his ministry of sixty years was there, B. C. 785-725.

That was the time of Æschylus in Greece and the founding of Rome in Italy. The prophets Jonah, Joel, and Amos were still living when he began his labors and he was also contemporary with Micah and Isaiah, who survived him.

During forty-one years of his ministry, Jereboam II., the thirteenth king of Israel, reigned. Uzziah, Jotham, Ahaz and Hezekiah, reigned in the southern kingdom, Judah. Those were days of splendid material prosperity, but, alas, it was accompanied, as so often in history, by great moral corruption and social decline. The prophets—not the priests—the moral mentors of that age, as of all ages, knowing that "righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14:34), wrought strenuously to stay the downward course and make permament the national weal. Futile: the door to the Assyrian captivity (B. C. 721) was opening.

The Book

The Book of Hosea consists of "remains" of his discourses, and is a record of what would be of constant value in moral and religious instruction, both in private and public life, in all time.

It is divided into two parts, symbolical and literal. The first part, three chapters —the story of the shameful wife and her ill-born children—presents, in symbol, Israel's spiritual condition and course; the second part, chapters 4-14, gives six discourses, each having a particular theme related to this peculiar spiritual condition of the rulers and people.

Analysis—Part I

Symbolical. Chapters I-III

1. Introduction. i. 1.
2. Hosea's marriage to a woman of shame: meaning, i. 2.
3. Birth of his son, Jezreel: meaning i. 3-5.
4. Birth of a daughter, Lo-ruhamah: meaning i. 6, 7.
5. Birth of a second son, Lo-ammi: meaning, i. 8, 9.
6. Prophecy of national restoration. i. 10—ii. 1.
7. Judgments denounced against the shameful wife and offspring. ii. 1-13.
8. Loving efforts for her restoration. ii. 14-23.
9. The shameful woman recovered. iii. 1-3.
10. The foregoing summarized in a picture of Israel's desolation in the Messianic (iii. 4) and restoration in the millennial (iii. 5) dispensations.

Part II

Literal. Six Discourses. Chapters IV-XIV

1. Israel's abominable iniquities portrayed, with special warning to Judah, iv. 1-19; the general charge, iv. 1-5; the wilful ignorance of Israel, iv. 6-11; the idolatry of Israel, iv. 12-19.

2. The pre-eminence of Ephraim—(the

leading one of the ten tribes, and in whose territory the capital, Samaria, was situated) —in Israel's apostasy; judgments denounced which cannot be escaped, though help be sought from Assyria and Egypt, chaps. v., vi. and vii.

3. Further portrayal of Israel's awful sin and impending doom, chaps. viii. and ix.

4. Israel's character and conduct again set forth: certainty of captivity declared, the punishment being necessitated even against Jehovah's inexhaustible pity and tender love, chaps. x. and xi. 1-11.

5. A sad and faithful reproof, chaps. xi. 12 and xii. 1-14.

6. Israel's ruin through idolatry, xiii. 1-8. God's inalienable love, xiii. 9-16; way of return to Him, xiv. 1-4; final restoration, xiv. 5-8; conclusion, xiv. 9.

Ad Clerum

The prophet-clergy have at least four messages powerfully presented to them in this record of Hosea's ministry:

1. God, in dealing with men and nations, proceeds upon a moral basis. They rise by righteousness, and inevitably fall by wickedness. He does not pay every Sunday night, but He pays.

2. The root of individual and national corruption is ignorance, or disregard of God. Leave out God, and all corruption is possible, and decadence is certain. Grace the remedy.

3. The lonesomeness of a man who boldly stands up and opposes wrong. Grit is as necessary as grace. "Be good and you'll be lonesome," it is said.

4. The possible consistence of tenderness and sternness. Hosea was the prophet of "love," as Amos was of "judgment," and Isaiah of "holiness."

As to Literary Style

A Little Chapter on Biblical Criticism

By Professor L. S. Keyser, D.D., Springfield, Ohio

HOW much confidence can we place in the stylistic criticism of the Bible? Is its voice so decisive that we can afford in the least degree to risk our immortal welfare upon it? As is well known, the radical and mediating critics are convinced of their ability to go through the Bible—or, at least, many parts of it—and point out what each of the various writers contributed. The Polychrome Bible is an example. The critics go as far as to assign one part of a Bible verse to J (the Jehovist writer), and another to E (the Elohist writer) or to P (the Priestly writer). The dissection is sometimes so fine as to divide clauses and phrases, to say nothing of complete sentences. If the critics are right, they surely are the most acute literary analysts the world has ever known; yes, their literary insight and skill are little short of miraculous. Indeed, we can believe all the miracles of the Bible, not excepting the Jonah-whale story, as easily as we can believe in the accuracy of the needle-like manipulations of the liberal critics.

Let us give some attention to this matter of stylistic criticism, which has gained so much vogue in certain quarters. Has the same writer never been known to use diversity of style under variant circumstances? Has a writer never been known to find, and then use, a new word or a new phrase in his compositions? Here is a concrete case, which we recite modestly. Recently we got hold of an expression in describing a loved colleague who has just been taken from us by death—"he has now realized the vision beautiful and beatific." The quoted sentence has been used by us for the first time in a manuscript prepared this very day for the printer. We wonder whether Moses could not sometimes have found a new word or phrase. How did he learn to write at all if he never was able to increase his vocabulary?

Many human writers in modern times have been capable of diversity of both thought and diction. There was Milton. Suppose some one unacquainted with his versatility were to read some of his state and political papers, would he ever suspect that he could have written "Paradise Lost"

or "Samson Agonistes"? Nay, more; if one did not know anything of Milton's works, would he ever guess that the same author composed "Paradise Lost" and "Il Penseroso?" Perhaps three or four thousand years from now there will be critics who will develop a "documentary theory" on Milton's works. Who knows but that Milton then, like Moses to-day, will be a very shadowy personage, probably even a "Mythical Milton?" Or it may be there will be a "deutero-Milton," or perchance a "trito-Milton!"

Another versatile writer was William Cullen Bryant, who was both a political editor and a poet. No cold-blooded critic would ever think of attributing the political essays of Bryant and his lyrical poems, "To a Waterfowl," "The Death of the Flowers," and "The Planting of the Apple-Tree" to the same author. Even among Bryant's poems there is great diversity; compare the sad and stately blank verse of "Thanatopsis," "A Forest Hymn" and "The Flood of Years" with the lightsome, tripping rhyme and rhythm of "Robert of Lincoln." Again it is hard to believe (from the contracted critical viewpoint) that the same mind that composed the stately prose writings of Macaulay also composed his poetical "Lays of Ancient Rome." Perhaps some day there will arise critics who will cut up Macaulay, Milton and Bryant into J, E, P and D, and add a half dozen "redactors." Why not have "polychrome" Miltons, etc., as well as "Polychrome" Bibles? They would at least be picturesque and curious.

How difficult, too, it is to differentiate between the styles of two writers! Walter Besant and James Rice collaborated in the writing of several works of fiction. We would like to see some of the acute Biblical vivisectionists point out which paragraphs and sentences each of these authors wrote. The critics, however, knew better than to undertake the adventure while the writers were living. Perhaps now that they are dead, like Moses and Isaiah, they might try their hands on Besant and Rice. Why not?

In days gone by a colleague and the present writer furnished editorials for a church paper without signing our names. We had been working together along theological and literary lines for twenty years or more, and were confident we could not mistake each other's style. But more than once we congratulated him on an editorial that greatly pleased us, when, to our astonishment, he told us he was not its author; that he thought Dr. So-and-So had written it. We were sure we could detect his style among all other writers in the world. But the tables were turned several times when he, in turn, expressed his pleasure in something he thought *we* had written, and he was greatly surprised when we disclaimed authorship for the piece. Once each of us attributed to the other an article, and we had to write to the "boss"—that is, the editor-in-chief—to find out who had written the production. It was another person entirely. But most humiliating of all, we once read, in the same journal, an editorial which we thought *we* had written; but we were not absolutely sure; and, lo, when we wrote to Mr. Editor about it, he was obliged to tell us that the fine piece was not our handiwork at all, but was to be credited to another ink-splasher. Oh! of course, the acute and inerrant Biblical critics will say that we were lacking in critical judgment and sense, or we never would have blundered so shamefully. Oh! well, let them have their way! We do not want to mar the felicity they feel in their cock-sureness.

Still, we are not going to be shrivelled up entirely in the prescence of so much self-assumed infallibility. We proceed to make another point. Almost any piece of composition can be decomposed into two or more parts if one pursues the ultra methods of dissection used by the critics. One of the most amusing and successful attempts of this kind is to be found in Dr. William Henry Green's book, "The Higher Criticism of the Pentateuch," on pages 199 and 120. Here the author, employing the methods of the critics, dissects the parable of the Prodigal Son into two quite consistent stories, placed in parallel columns. On pages 122 and 123 he does the same with the parable of the Good Samaritan. So perhaps Christ never composed these parables; they were composed by some unknown J and E, and then were patched together more or less awkwardly by R, who interpolated a word or a phrase here and there to make the two stories hang together a little more consistently. Dr. Green's book was written in

1895. What surprises us is that the radical critics have ever, since that time, had the hardihood (shall we call it temerity?) to mention their literary partitioning again. But they go on and on saying the same thing over and over and over. They are expert repeaters. Since Graf and Wellhausen, the liberal critics are such set "traditionalists."

Before us lies a keenly argued little book entitled, "Divine Inspiration Versus the Documentary Theory of the Higher Criticism," by Dr. T. McK. Stuart. While it was published in 1904, it completely upsets the positions of Drs. Kent and Rice in their books of 1921 and 1922. On pages 100 and 101 he takes the "Announcement" in Charles Foster Kent's "The Student's Old Testament," treats it as a "composite" document, decomposes it into two parts, and places them in parallel columns, just as Kent decomposes the Old Testament narratives. It is neatly done. If Dr. Kent had seen it and weighed its convincing force, he never would have produced "The Shorter Bible."

On pages 55 and 56 of his fine little book Dr. Stuart gives the following incident, with which we close: "When Wellhausen's attention was called to the fact that certain 'conservatives' who had adopted his documentary theory, were adjusting divine inspiration in some sort to it, he remarked that he believed that 'he had proven that the Old Testament books were of very late date, and were fraudulent in their make-up, but he had not thought of holding the Deity in any sense responsible for them!'" That statement is worth pondering seriously by liberals and evangelicals alike.

Can an Evolutionist be a Christian?

By J. W. Porter, D.D., LL.D., Louisville, Kentucky

IT is undoubtedly true, that many devout Christians honestly believe themselves evolutionists, and some evolutionists doubtless believe themselves Christians; yet in all good will, the writer makes bold to say, they are alike mistaken. The difficulty in this regard, is largely one of definition. All that should be necessary, in this connection, to convince the convincible, is a proper definition of the word "evolutionist." It is of course, but fair that accredited authorities on evolution should be allowed to formulate a definition of the term. It goes without saying that no one has the right to call himself an evolutionist, according to his individual definition of the word, provided his definition radically differs from the authorative and generally accepted definition of the term.

E. D. Cope, a universally acknowledged authority on the subject, says: "The doctrine of evolution may be defined as the teaching which holds that creation has been, and is accomplished by the energies which are intrinsic in evolution, without the interference of agencies, which are external to it."

Prof. W. H. Conn, an accredited authority on the question, says:

"The essential idea which underlies the whole theory is, that species have had a natural rather than a supernatural origin."

Le Conte says:

"Evolution is (1) Progressive change (2) according to certain laws (3) by resident forces."

Haeckel says:

"The best definition of evolution is, the non-miraculous origin and progress of the universe.

Dr. Lyman Abbot says:

"Evolution is the doctrine that this life of man this moral, this ethical, this spiritual nature has been developed by natural processes."

These definitions are practically the same, and obviously, all of them assert, or imply the falsity of the Bible account of Creation. In doing this Moses is not only discredited, but is charged with trying to palm off a "myth," as the inspired word of God. And yet, Christ said that this same Moses wrote of Him. If the evolutionist believes in God, it must be a god that, as Darwin says , has not made any revelation to man. The very best that theistic evolution has ever done, was to acknowledge God, and then bid Him goodbye forever. Every known theory of evolution demands development by "resident forces," without the interference of God or man. God is not a resident force,

but a person. The real evolutionist is a pantheist, whatever he may call himself. If the evolutionist has a god, it is not the God of the Bible, and therefore not the God of the Christian and certainly one cannot be a Christian without accepting the Bible of the Christian. The theistic evolutionist may be a pantheistic theist, but not a Christian theist.

The evolutionist, theistic, or otherwise, cannot be a Christian, because the Christian religion is essentially a supernatural religion. If there be any one thing upon which all evolutionists are agreed, it is the rejection of the supernatural in the process of development. Every system of evolution must work out its own salvation, through the power of"resident forces," without any "external agency." Nothing can be more repugnant to the story of evolution than a miracle. To admit a miracle, is to destroy the basis of evolution. It is for this very reason that destructive criticism and evolution go hand in hand. It is not surprising therefore, that practically all evolutionists are destructive critics.

The destructive critics, under the leadership of Prof. Kent, who claims to be a theistic evolutionist, and the highest of all the altitudinous critics, have recently issued a Bible, known as the "Shorter Bible." It is short in every particular, and the typical product of the evolutionist and the destructive critic—twin demons of destruction.

The evolutionist realizes, and rightly, that he must destroy the Book of Genesis, as a part of the inspired Word of God. To do this he must discredit Christ. If Genesis is a "myth," and Adam a fictitious character, then there is no ground left on which the Christian can stand. Christ sanctions the truth of the story of Creation in the following:

"Have ye not read that he who made them from the beginning, made them male and female." Mt. 19:4. Christ predicated the law of marriage on the truth of the Book of Genesis. He said: "For this cause shall a man leave his father and mother, and shall cleave to his wife, and the two shall become one flesh." Mt. 19:5.

Christ verified the fact of the flood which is denied by the evolutionists, in the following verse "for in those days which were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark." Mt. 24:38.

If, then the book of Genesis is a "myth," then Adam was a mythical character, and hence the story of Creation was a myth; the law of marriage and the Deluge only myths. Either the Genesis account of creation is true, or Moses, Paul and Christ were mistaken, and if mistaken, not inspired, and their writings worthless. Whom shall we believe, the Christ who is regarded by even the world's greatest infidel writers, as mankind's truest and noblest man, or the blind followers of a theory that cannot point to a single achievment in all history and who differ among themselves? It should be remembered that not only the credibility of the Scriptures, but the integrity of Christ is challenged by the evolutionist.

The theistic evolutionist cannot be a Christian because he denies man's responsibility for sin, and the remedy for sin. According to evolution man has come up from the brute, and whatever of sin he may possess, he brought with him from the animal world. If man came from the brute, he should be congratulated, rather than punished.

The theistic evolutionist cannot be a Christian, because every theory of evolution must and does deny the Deity of Christ. Evolution must account for Christ and can only account for Him, as a "superman." Hence it is, that all logically constructed evolutionists deny the Virgin Birth and Deity of Christ. If we are to believe this degrading and destructive theory, in the veins of Christ flowed the blood of reptile, bird and beast. Should the evolutionist admit the atoning power of the power of the blood of Christ, he would be driven to the position, that Christ died to save apes and and monkeys. Otherwise Christ died for the children, and not for the parents. Surely no one can properly term himself a Christian who does not believe that the blood of Christ cleanses from all sin. An imaginary evolutionist may call himself a Christian, but a real Christian cannot easily imagine himself an evolutionist.

The theistic evolutionist cannot be a Christian, because he denies the providential care of God. The Christian believes that God does watch over and care for him, and over-rules even misfortune to his good. He

is not left alone, to work out his destiny by "resident forces," but has a living personal God who gives him strength and comfort.

Any system that denies the active interference of God in human affairs, and His providential control, cannot be called Christian. The mere acknowledgment of God in creation, does not make one a Christian. The inspired writer said, "Thou believest that there is one God; thou doest well: the devils also believe and tremble." James 2:19. —*Western Recorder.*

Can Christianity Endure without Foundation in Historical Facts?

By Professor Francis D. Nichol, B.Th., Mountain View, California

THERE are many who believe that they can hold at least a part of the higher critical views—that part which aims to prove the historical statements of the Bible untrustworthy—without doing injury to their faith. This is a belief that is taking possession of many who earnestly contend against the ultimate conclusions to which the dyed-in-the-wool Higher Critics have come.

As in the second century when Gnosticism, though condemned, gained "half a victory" (Harnack) over the church, and thereby sowed the seeds of a fearful apostasy; so in the twentieth century, Higher Criticism, though formally condemned in a large number of churches, is now gaining half a victory over them, and sowing the seeds of a more terrible apostasy—an apostasy that will bring true the words of Christ, "When the Son of man cometh, shall He find faith on the earth?"

It is difficult for some to see how doubting the existence of the man Abraham will injure their religious experience; it is hard for them to understand how questioning the genuineness of the historical statements as to the Exodus will weaken their faith in God. Why, ask they, need we believe the Bible stories as to Abraham, Isaac, and Jacob, Moses, Elijah, and Daniel, in order to maintain a correct view of Christianity?

The question reveals a sad forgetfulness on the part of such as to the fundamental basis of Bible religion.

Christianity is a historical religion. Its antecedents, the Hebrew and patriarchal relevations, must likewise rest on facts. The religion of the Bible cannot exist apart from the historical accounts woven throughout it. Christianity as presented in the Scriptures, is more than a set of abstract ethical principles; it is a spiritual edifice of precepts and promises reared upon a foundation of historical facts. If the foundation be undermined, the edifice must fall.

Faith in God, the essence of true religion, is the result of more than subjective conclusions and a certain feeling within oneself. If that were its only source or foundation, faith in God must certainly depart from the soul at times, for there are days, yes, months and years, when the feelings are downcast, and there seems little evidence of any guiding providence in the life.

Enduring faith in God is based, first of all, on the definite Biblical accounts of how the Lord has guided and protected those who have trusted in Him during all the thousands of years that are past. It is quickened and strengthened by the various acts of deliverance in our own lives, when the Lord in His inscrutable wisdom sees best to answer our petitions in the manner that we desire. Thus faith finds support in reason. It is no longer blind; for faith is not contrary to reason though often far above it.

The writer of the book of Hebrews, who enumerates the experiences of those who all through Old Testament times were strengthened of God because of their faith in him, reaches the conclusion that because we "are compassed about with so great a cloud of witnesses,"—witnesses to the protection that God has ever given His trusting children,—we ought to step out by faith, believing in His promises. A faith built upon such a foundation will enable one to say with Job, "Though He slay me, yet will I trust in Him."

The sacred writings of the Christian differ from those of all other religions in that

while the writings of heathen religions explain their faiths in terms of proverbs and abstract moral (and immoral) philosophy, the Christian's Book presents his religion in terms of human experience. The Bible is but one great illustration of the two primary facts in religion,—"Godliness is profitable unto all things," and "The wages of sin is death,"—and the illustration can be understood by the simplest mind. The Biblical statements regarding those first millenniums from Adam downward constitute not a parable, but a panorama of life. This panorama, this illustration, stands in the same relation to the fundamental principles of morality as does the demonstration to the theorem in mathematics. It gives to us the inspired "Why." It is no more possible for the human mind unaided to give the "Why" of a moral truth, than is possible for it to formulate the moral truth. There is as much of divine wisdom and graciousness manifested in the giving to us of an accurate history of our race, as there is in the revealing to us of the abstract moral principles that should govern our lives.

Could that vicious doctrine, that morality is but a relative term, ever have made headway in our land if the Bible narratives describing the awful judgments that fell upon those who turned to the right hand or to the left from the straight commands of God, had been believed? In an age when everything is in flux, we relinquish the most convincing argument—shall I say the *only* absolutely convincing one?—against this subtle error, when we relegate to the limbo of myth and folklore such records as the history of the descendants of Cain or the history of the kings that walked in the ways of Jeroboam the son of Nebat. The doctrine of relative morality and the Old Testament records cannot be accepted together. One excludes the other. More than that, one destroys the other.

The first great promise of the Bible, the essence of all later promises, is to the effect that the Seed of the woman should bruise the serpent's head. Accompanying it are various precepts. This promise and its precepts, the Bible story explains, were given in connection with a certain specific historical event,—the eating of forbidden fruit by Adam and Eve in the Garden of Eden. Now if there was no fall of man, as the critics hold, then this promise must rest on a myth. It has no meaning because it has no foundation in fact. Why should the Lord promise to deliver man from the power of the serpent if he had never fallen under Satan's control? or why should the Lord exhort man to turn from certain evil practices and obey right precepts, if he has never fallen from his high moral platform? Thus at one stroke the meaning is taken out of that series of Messianic prophecies which stretch like a crimson thread from the protevangelium to the cross of Calvary; and it is this blood-red strand that binds together and gives unity to the utterances of all the prophets from Moses to John the Baptist.

Look at those Old Testament promises that the children of Abraham will finally be given the land of Canaan if they follow certain commands of God. If Abraham, as the critics say, is only a myth, how could it have been possible for God to have spoken with him and made to him that great promise regarding his posterity. In fact, how could a mythical ancestor bring forth children? The man who receives any hope from this Scripture pledge and who looks forward with confidence to the day when he will receive an inheritance in the heavenly Canaan, is the man who is sure in his mind that there once lived a man of flesh and blood, Abraham by name, to whom God made a definite promise.

When we turn to the New Testament, we find it shot through with historical allusions. Christians are warned not to tempt God as did the Israelites on certain occasions, and not to fall as did they before certain temptations. The followers of Christ are exhorted to serve God with a sure faith, on the ground that Jehovah had never failed the ancient worthies from the days of Abel down through all of Old Testament history. At the conclusion of one narrative concerning the ancient people of God, Paul explicitly states that "all these things happened unto them for ensamples: and they are written for our admonition." Now if all these accounts are but little more than folklore or fable, what encouragement is the child of God to receive from them? What help will the Christian who is tempted and discouraged, obtain from a scripture that exhorts him to remain faithful to the God who delivered Moses and Daniel out of like tribulations, if these men never really had an existence?

How significant is the statement, "Elias was a man subject to like passions as we are!" The writer, endeavoring to inculcate faith in persevering prayer, called to his aid the Old Testament account of the man Elijah, who is credited with having done mighty things through prayer. Lest by chance any of his readers might fail to obtain all the assurance that ought to be obtained from that ancient narrative, James assures us that Elijah was a man possessed of the same nature as ourselves. With the truth of the actual existence of the man Elijah firmly fixed in his mind, the Christian has a sure foundation upon which to stand when strong persevering prayer is needed. His mind grasps the simple truth that the God who definitely answered the prayer of a man frail like himself, will certainly answer his petition.

The Christian who clothes with flesh and blood those Old Testament characters and sees in them men subject to like passions as himself, is the one who receives from those scriptures which "were written aforetime" the "comfort" and "hope" they have to offer.

When we turn to consider the supreme Character, the same truth holds good, yes, doubly so. There is nothing to Christianity apart from Him. Does the sinner receive hope and assurance from believing the ethical precepts of the Sermon on the Mount apart from the Speaker? No, he only becomes the more despondent. His hope is based on those wondrous Scriptures which declare: "Forasmuch then as the children are partakers of flesh and blood, He (Christ) also Himself likewise took part of the same. . . . Wherefore in all things it behooved Him to be made like unto His brethren." As he grasps the truth that there actually lived upon this earth One possessed of the same nature as himself, who "was in all points tempted like as we are, yet without sin," he realizes that there is hope for him.

In this connection, how peculiarly fitting are the words of John: "That which was from the beginning, which we have *heard*, which we have *seen* with our *eyes*, which we have *looked upon*, and our *hands have handled*, of the Word of life." The Docetic doctrine did not suffice for John. It did not present Christ to the world from the Divine standpoint. It is thus with the rationalistic, skeptical view of the twentieth century. It fails to present the supreme Character of the Bible in a way that will assure men that He is "touched with the feeling of our infirmities," and is able to save "to the uttermost" those who "come unto God by Him."

Saphir aptly remarks, in a chapter entitled "Our faith based on facts—and the Bible a book of facts," that "ideas without facts make up a philosophy. Facts without ideas may make up a history. But that which we need is something which appeals not merely to our intellect, but also to our conscience and to our heart."—*Divine Unity of Scripture*, p. 201.

And surely we cannot but agree with him that "that which so appeals must be the revelation of God."—*Ib.*

The learned Rawlinson observed: "The religions of Greece and Rome, of Egypt, India, Persia, and the East generally.... did not even seriously postulate an historical basis."—*Historical Evidences*, p. 25.

Therefore we conclude that to undermine its historical foundation, is to go a long way toward dropping Christianity to the level of the speculative religions of heathendom. It is to take the initial step toward severing the golden link that connects poor, wandering, sinful men with a primeval age of Edenic perfection; toward obscuring in man's soul the wonderful truth that the merciful God of heaven is his Creator and also his Redeemer; toward depriving him of the true philosophy of all history—that God, not chance, directs the affairs of men. It is to bring down the Bible stories with their morals to the level of Æsop's fables.

To such a pass does the accepting of the Higher Critical doctrine as to the untrustworthiness of the historical statements of the Bible bring us. Gradually and imperceptibly, the metamorphosis of Christianity takes place. A new religious edifice reared upon a new foundation, though still deceptively embellished with certain lofty Christian ethics, stands before us. (But it is not the Christianity of the ancient worthies, the martyrs, or our forefathers.) Its foundation is a human premise; its supporting arches are finite speculations; and across its portal is the inscription, "Man, by inherent power, reaches perfection." In fair weather

many may mistake it for the house of God; but woe to him who in the storm of trial and temptation takes refuge within.

How vital is it, then, that confidence in the historical accuracy of the Scriptural records be not shaken! For "if the foundations be destroyed, what can the righteous do?"

Jesus and the Kingdom

By J. J. Bythe, M.A., B.D., Oyster Bay, New York

SOME programs have no objective; they are like roads which lead nowhere; others have an unworthy object in view; in others it is camouflaged, the idea being to get people to do what they do not desire to do, by hiding from them the purpose of the program until it is thrust upon them unawares, or until it gradually dawns upon them that they have been drawn into a position undesired by them, and from which they cannot extricate themselves without difficulty and embarrassment.

Now, the objective of the program of Jesus was stated clearly, and was exemplified, expanded and illustrated in many ways. Jesus did not try to catch people with guile; He commended one man because there was no guile in him. The establishment of the "Kingdom of God" or "of Heaven" in the hearts of men and throughout the whole world was His objective, and everything moved toward that consummation and contributed to it.

There ought to be no doubt in the mind of anyone concerning what Jesus was seeking to accomplish in all He said and did. From the beginning He preached the Kingdom and set it before all He came in contact with, as the chief good: He subordinated all else to it, and told others they must do so. He made entrance into this Kingdom synonymous with "life" and to fail to enter it was to die. People were to take His example and teaching their program of life that they might enter into the Kingdom, and that the Kingdom might be set up in them.

If they complained that the program was a hard one, He agreed with them, telling them that they must practice spiritual surgery on themselves, and cut off the hand, and pluck out the eye, if these stood in the way of entry into life. The rich young man declined the program when he refused to sell all, and called forth the words from Jesus: "How hardly shall they that have riches enter into the Kingdom of Heaven."

If a man beggars himself in order to enter the Kingdom he has made a good bargain, for the Kingdom is like the pearl of greatest price, or like the treasure hid in a field, for the obtaining of which, if a man shall sell all, he will have joy of heart in the possesion thereof. This Kingdom is to be sought first, as it should stand first in life's program. No matter how good and desirable anything else, this must be absolutely first. The poor in spirit are not to be pitied, they are happy because theirs is the Kingdom. So also those who are persecuted for righteousness' sake, for they possess the treasure.

When we examine the meaning of this term used by the Master, the first thing we notice is that it is a spiritual thing or experience. The ideal was not a new thing. Jesus found it among His people, but He changed it from a material to a spiritual ideal. It was not to be a new Jewish State or any other temporal kingdom. When he stood before Pilate He said: "My kingdom is not of this world." When the Pharisees demanded what time the Kingdom would come, He said: "The Kingdom of God is within you." To enter the Kingdom a man had to be born of the Spirit, therefore it is made up of regenerated men and women, who accepted the reign and rule of God in their hearts; these have not been reformed from the outside, but regenerated from within. So Jesus approached men from the inside: He probed the heart and showed its sinfulness, and sought entrance therein in order to set up His Kingdom there.

The Kingdom and the Church are not identical. Jesus nowhere makes these two one. The author of "Regnum Dei" has told us that Jesus came to found the Church and His Kingdom is visibly represented in the Church; but the Kingdom is invisible in the heart of man. While Jesus was always speaking about the Kingdom, He spoke of

the Church only once. John Watson says that the Church is *an institution which men can manage and use,* while the Kingdom is *a spiritual and inclusive society,* whose members are selected by natural fitness, and *is beyond human control.* One must *affirm this or that* to be a member of the Church: one must *be something* to be a part of the Kingdom of God.

It follows, therefore, that the program and method of procedure for making members of the Church, and for making members of the Kingdom may be far different from each other. In fact many programs today are efficient in making members of "an institution which men *do manage and use;*" but they seem to be inefficient in making members *"of a spiritual and inclusive society, which is beyond human control.*

Hence, also, in so far as the Kingdom ideal controls the Church, the program of Jesus will be followed in the work of the Church in the world. The trumpet is in the program today: "Get a trumpet!" says one; but the trumpet idea can hardly be found in Jesus' program; He said: "Do not sound a trumpet before thee." The leaven and the seed are the distinctive symbols of the spread of the Kingdom in human hearts and in the world. Light needs no trumpet to advertise it, and light is another prominent symbol of the way the Kingdom is to be realized in the world.

Many have been looking at the Church and then at that experience which Jesus calls the "Kingdom of God within you," and comparing the two they have been asking such questions as this: "The religion of Jesus: is it ours?" It will be granted that the program of Jesus never contemplates the production of a society of which such a question can reasonably be asked. Moreover, the program carried out never would produce such a society.

Very early in the career of the Kingdom those on the outside took knowledge of those who "had been with Jesus." It was not the trumpet in their hand; but the light, the leaven, the seed in their hearts. If we accept Jesus' program His religion must be ours; if we substitute one of our own, such questions as the above will recur.

The following has been used as a sermon-theme: "The Conversion of the Church to Jesus Christ." What can suggest and justify such a theme? Nothing less than the conviction that the Church to some large exent has parted company with the Kingdom, which means that it has and is following a program of its own, the result of which is seen in the production of certain types of religious life lacking the basic qualities of the Kingdom.

That type of life wherein prayer is neither practiced nor enjoyed; wherein meetings for public prayer are studiously avoided or in some cases even sneered at; wherein all social engagements take precedence of the work of the Kingdom; wherein selfdenial for the sake of Christ is not to be thought of; and wherein any persecution for Christ's sake is esteemed the badge of old-fogyism. Such, certainly, is not the religion of Jesus, the religion of the Strait Gate and the Narrow Way, the religion which finds its meat and drink in doing the will of God.

We may speak of other things related to the Church today which are driving many to look into Jesus' teaching of the Kingdom and His program for realizing it.

First, there is the blatant cry from outside that the Church has failed, and coupled with this is the secret fear of some inside, that this is true. Now, we know that the Church has failed to do some things which no reasonable person would expect her to do, and that she has partially failed to do some things she would have done if she had followed the Kingdom ideal; but Christ has not failed; even those who charge the Church with failure acknowledge this; and the Kingdom has not failed and cannot fail. The man inside the Chuch need have no fear of her failure except from inside, along the lines indicated above; and the lesson of the history of the Church is that there will always be a number inside the Church to bring the Kingdom ideal back into authority and practice. The program of Jesus builds a Kingdom which cannot fail. On the solitary occasion when Jesus spoke of the Church He predicted her stability in presence of the assaults of hell.

Another present day tendency is the use of the Church for political and economic and social propaganda. The church is looked upon by many outside, and by some inside, as a piece of legitimate machinery for almost all kinds of enterprise, and for some kinds of adventure outside her spiritual functions; and if there can only be shown a patriotic or philanthropic coloring in the

enterprise, this is thought sufficient to justify and even demand the use of the whole energy of the Church. Therefore it appears, at times, that the Church had been delivered into the hands of the world to be used at its direction, and for its ends.

Now, our minds are in revolt when we attempt to think of the Kingdom of God as the tool of any party or movement or propaganda, except it be in the interest of the setting up of the Kingdom, and of the blessings which flow from it. The Kingdom demands obedience, loyalty and submission; it cannot be patronized, and submits to no authority coming from among men. It gives orders; it does not receive them. It tells men what they must do; it does not permit men to tell it what to do. The program of Jesus builds a society which takes orders from Him; but which is not at the beck and call of the world. If such refusal brings hardship, Jesus says: "Be not afraid of them that kill the body, and after that have no more that they can do. The members of the Kingdom have withstood the world's flattery and its hatred and cruelty with that background, from the days of the apostles until today.

Another contrast between the Church and the Kingdom is forced upon our notice by the surrender of authority by the Church. Jesus taught "as one having authority," and this was impressive. The note of certainty and authority are never absent. He tolerated no compromise with anyone over the terms of entering the Kingdom, and the Laws of the Kingdom are authoritative after men have entered it.

But the Church has become timid and accommodating to the world which demands the widening of the gate, and the broadening of the way, and has turned subservient. There is no warrant for subserviency in the program of Jesus, and that great section of the Church, which has steadfastly refused to surrender its authority in spiritual things, but jealously guards it, is in this respect, escaping the general assertion that the Church is shorn of her power because her authority is a thing of the past. This is one of the weaknesses of the Protestant Church; it is the great strength of the Roman Church. Authority wins respect; subserviency merits contempt and gets it. But if the Church surrenders authority, the Kingdom never does so; indeed, its permanence and ultimate success depends upon this.

So, the preacher or teacher of the kingdom has authority behind his teaching. When the bewildered Nicodemus said of the terms of entering the Kingdom: "How can these things be?" the answer was: "Verily, verily, I say unto thee." The apostles were authorized to announce the assured results of acceptance or rejection of the terms of entering the kingdom. "He that believeth shall be saved and he that believeth not shall be condemned."

The terms of church membership may be changed; they vary much in different communions now; from subscription to a creed and submission to a rite, to what is practically equivalent to a simple entry of a name on a registry book; but the terms of the Kingdom's membership never change.

When the demand for repentance and belief of the gospel becomes insistent again, men will enter the Kingdom by way of the New Birth, and the Divine influence; and the note of authority will be recovered, and the world will cease telling the Church what it must do; instead, it will go to the Church asking: "Men and brethren, what shall we do?" Then, the terms and laws of the Kingdom will be the practice of the Church and will be authoritative there; then the Church will neither be the subject of patronage nor contempt. There is an approach of the Church to the world which is in effect something like this: "Be good enough to allow us to put your name down as a member; you are a Christian now in everything but name." How easy to enter the Church! Not so, the Kingdom.

"Ye must be born from above." "Follow me!" "He that putteth his hand to the plow and looking back is not fit for the Kingdom." "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of Heaven." These are words of authority. They make narrow the gate and the way. Men still say after reading them: "Who then can be saved?" But they lead out of men's impossibilities into God's possibilities.

* * *

We have been persuaded for a long time that the greatest defect in the training of our young men for the ministry is that they do not know their Bibles.—*Prebendary H. E. Fox.*

The Club

GOD or God?

By Theologus.

IN the Bible Champion of last November, at the close of an article, "The Situation on Mission Fields," the idea was broached (p. 424), which I had never heard suggested before, that the God of the Christian Theist and of the Modernist is not one and the same being. It seemed to demand further and most careful consideration.

The insistent obtrusion of the Modernist propaganda, both in mission fields and at home, has become a challenge to holders of the Old Faith to surrender its fundamentals, or war in their behalf. Of course surrender is not to be thought of—the Old Guard will never do that—and so, much as they desire amity and concord, it seems that conflict can neither be evaded nor avoided.

In the assaults on fundamentals, issues are becoming clarified, and we are beginning to discern where we are "at." It is now coming to be seen that even the question of the true Being of God is at stake. Is the Modernist's deity to be spelled with a large G, or a small *g?*

Modernism is the yielded product of the evolutionary philosophy applied to religion. As has been repeatedly stated in these columns, a fundamental working postulate of the evolutionary philosophy is *a denial of the intervention of the supernatural.* Says Lyman Abbott: "The New Theology denies absolutely the old assumed distinction between the natural and the supernatural." And Kuenen says: "So long as we allow the supernatural to intervene even in a single point, so long our view of the whole continues to be incorrect;" Christianity is supernaturalism through and through; modernism is naturalism.

Let it be admitted for the sake of the argument—which is of course the truth—that the Triune God, Father, Son and Holy Ghost, three personalities in one being, is the one only true God. Modernism denies, as it must according to its principles, the Virgin Birth. This denial necessarily involves the denial of the deity of Jesus Christ. He is not therefore of divine but of human parentage, and could only be born as other men are born. (And born out of wedlock he is, horrible to say, a bastard!) The Trinity is gone, and the God of Christian theism gives place to a god of Modernism. It is a false god, and is no more the true God than are the idol-gods of wood and stone which the heathen worship. This is precisely the logic of the situation, from which there is no escape.

Mr. Modernist, see just where *you* are "at." And *you* call upon the Old Guard to surrender! Avaunt!

And such a god! This applies just as well to Unitarians. Modernists volubly iterate and reiterate the "fatherhood of God." But their father-god is not, cannot be, the Father-God of the Trinity. Says St. John: "Who is the liar, but he that denieth that Jesus is the Christ? Whosoever denieth the Son, the same hath not the Faith" (1 Jno. ii. 22, 23). And says Jesus: "No man cometh unto the Father but by Me" (Jno. xiv. 6). "I and the Father are one" (Jno. x. 30). Who is your father, anyway, Modernist? Claim a monkey if you want to, but you cannot claim the Father-God as your parent.

Modernism, denying the deity of Christ, denies also the personality and deity of the Holy Spirit. More yet is the Trinity gone. Now, a father is not such until he begets. God's begetting—"born again," Greek "begotten from above," without which no one can see the kingdom of God (John iii. 3)—is an intervention of the supernatural, which according to modernism cannot be. No "regeneration" therefore. A modernist consequently is only a "natural" child; he does not belong to the begotten family of God.

Very likely the old charge of tri-theism—three Gods—will be brought up here, in avoidance. But embedded in Holy Writ itself is a subtle and sufficient defence against the false charge. In Jesus' final Commission He says, Matt. xxviii. 19, "Go ye there-

fore, and teach all nations, baptizing them in the name"—*onoma,* "name," singular not plural, "names"—"of the Father, and of the Son, and of the Holy Ghost." Says Scofield: "It affirms: (1) That God is one. (2) The He subsists in a personality which is threefold, indicated by *relationship* as Father and Son; by a *mode of being* as Spirit; and by the *different parts* taken by the Godhead in manifestation and in the work of redemption, e. g. John iii. 5, 6 (Spirit), 16, 17 (Father and Son) . . . (3). The conjunction in one name of the Three affirms equality and oneness of substance" (Scofield *Bible,* p. 1044).

Truly, issues are becoming clarified. The question as to the Being of God, theistically and modernistically, is answered. In this war it is well to see not only where we are "at," but who is who.

Not god but God.

It is not easy or pleasant to write this way about men, many of whom have come to eminence in church and in higher-education circles,—gentlemen of advanced culture, refined manners, gracious presence, where clarity and fluency of speech and pen adorn with literary charm the themes they exploit. Fluency is the word. But when truth and amenity come into conflict, truth has the right of way.

A prima donna gave a song recital one evening in an apartment to some special friends. A colored man who ran the elevator heard the singing. The next morning when one asked how he liked the music, he replied: "I was assassinated wid it, suh, puffeckly assassinated wid it, suh: She do sing wid great fluentility."

These fluent gentlemen emulate the vocalist in the achievement of assassination.

Modernists, who follow out their principles, assassinate God. They stab the Trinity, as we have seen.

They assassinate Jesus Christ. Denying the Virgin Birth, they deny His deity, and reduce Him to a mere human level.

They assassinate the Holy Spirit, in that they deny his Personality and deity, thus making His office that of simply impersonal influence.

They assassinate the Bible, denying that it was uniquely "given by inspiration of God," for that would be a supernatural intervention, and it was therefore of merely human concoction.

They assassinate, to the death, regeneration, the indispensable, most vital, and probably most important doctrine and fact, practically, of Christian experience.

But why continue the catalog of their crimes and misdemeanors? By denying the intervention of the supernatural, they annihilate at one stroke all that is supernatural in Christianity, thus putting it on the level of pagan religions. Christianity or no Christianity—that is just what we are up against.

Not that any Modernist would consciously purpose to go this far. Spurgeon says many men are better than their creed. But logic is logic. That the deplorable consummation noted is the legitimate and logical end of modernistic principles, it is useless to deny.

There is neither truce nor discharge in this war so far as the Old Guard is concerned.

* * *

A Hard Bone for the Teeth of the Rationalist

SIR Robert Anderson, the brilliant English author, calls attention that the order of events recorded in Genesis could have been written in four or five thousand different ways. Sir Robert says that the fact that the order as given is not inconsistent with the science of our own age points unmistakably to the conclusion that it was written by Divine inspiration. There is no answer to this conclusion. The "myth," "allegory" talk of rationalistic preachers and professors about Genesis makes one weary. Let them try their teeth on the indisputable fact to which Sir Robert calls attention. When they are through they will need a dentist, but will have received no nourishment for their discredited theories. However, they can do as their comrades, the evolutionists, often do concerning their battered theory—flee to the assertion that Genesis is a fable anyhow, proof or no proof —"the whole course of scientific consensus of scholarship says so!" If men were not cowed and mesmerized by the magic of big names, they would laugh these flimsy theories out of court. As it is, intellectual snobs try to turn their laughs on the believers in an inerrant Bible. Shame!

Back to God

By Honorable William Jennings Bryan, Miami, Florida

THE supreme need of the day is to get back to God—to a love of God that fills the heart, the mind and the soul, and dominates every impulse and energy of the life.

Evolutionists are leading their followers away from the Creator, away from the Word of God, and away from the Son of God. They teach that man is the lineal descendant of the lower animals—that he has in him, not the breath of the Almighty, but the blood of the brute. They tear out of the Old Testament the first chapter of Genesis, and then, having discarded the miracle, they tear out the first chapter of Matthew and deny the virgin birth of the Saviour. They would, in effect, dethrone Jehovah, strip the Bible of its claim to inspiration anl libel the Master, by branding Him as the illegitimate son of an immoral woman. Their creed denudes life of its spiritual elements and makes man a brother to the beast.

Materialism has so paralyzed the mental machinery of the evolutionists that they cannot comprehend spiritual things. They can understand how gravity, though an invisible force, can draw all matter downward to the earth, but they cannot understand how an invisible God, all-powerful, all-wise, and all-loving, can draw the souls of men upward toward His throne. Their minds are open to the most absurd hypotheses advanced in the name of science, but their hearts are closed to the plainest spiritual truths.

These exponents of a brutish philosophy have entered our universities with boldness; they have crept into some of our Christian colleges by stealth; they have even wormed their way into a few of our theological seminaries. They make agnostics and atheists of a multitude of trusting students; they turn many young men away from the ministry; they palsy the zeal of some who stand behind the pulpit.

It is time the Christians of the country should understand the ravages that the groundless hypothesis of Darwin is making. It is depriving the Church of the support of young men, and young men who ought to be its leaders; it furnished Nietzsche with a basis for his godless philosophy, a philosophy which led the world into its bloodiest war, and it is bringing chaos into the industrial world. What can be done to combat it and to save church and civilization from its benumbing influence?

First, those who preach and teach should be called upon to announce their views so that their positions may be clearly understood. Every citizen has a right to think as he pleases—to worship God according to the dictate of his conscience, or to refuse to worship Him. That is an inalienable right that should not under any circumstances be interefered with, but those who employ a minister for themselves or an instructor for their children have a right to know what the preacher is to preach and what the teachers are to teach.

Second, only Christians should be permitted to teach in Christian schools and colleges. If denominational schools cannot find Christian instructors to teach every branch of learning that needs to be taught, they have no reason for existence.

Third, Christian taxpayers should insist upon a *real* neutrality in religion, whenever neutrality is necessary. The Bible should not be attacked where it cannot be defended. Professors, paid by the public, should not be permitted to undermine the religious faith of students. No amount of education can compensate for the destruction of faith. Out of the heart, not out of the head, are the issues of life; as a man thinketh in his heart, not as he thinketh in his head, so is he.

The sin of this generation is mind worship—a worship as destructive as any other form of idolatry. To your tent, O Israel!

* * *

According to the *Christian Century,* six young Chinese business men of Nanking have organizeed a Society for the Promotion of Personal Virtues. They were led to this step by an Episcopalian missionary, who convinced them that the rebuilding of China would depend upon the personal piety of its people. They have erected a building to serve as a social center, with reading rooms, rooms for games and prayer rooms.

Inspiration from the Mountains

By Edwin Whittier Caswell, D.D., Middletown, Delaware.

THE psalmist drew inspiration from Lebanon, Carmel, Hermon, and Tabor, as well as from all the mountains round about Jerusalem, so that he could well exclaim: "I will lift up mine eyes unto the hills, from whence cometh my help." After the quiet loveliness and picturesque beauty of the pastoral scenery of the valley, one often longs for the majesty of the mountains.

In this spirit the writer one day climbed a mountain in the Coast Range, just back of the city of Santa Barbara, Calif. The vision from that summit is today a thrilling memory. The plain between the mountain and the sea is dotted with beautiful residences, little villas, groves of orange, lemon, and apricot trees, and a wealth of verdure from fields and shrubbery. The deep blue Santa Barbara channel shone with irridescent colors, like a garment from the Indies, bordered with the lacelike foam lying along the shore. The three mountain islands which shut off the ocean constructing the channel seemed like sleeping giants in the evening twilight, lifting their peaks like silhouettes against the skies. At my right, to the north, forty miles away, the Gaviota Range circled to the sea; and to my left the Hueneme Mountains, in their gorgeous splendor, completed the amphitheatre of magnificence.

Standing on that solitary peak, with other sculptured summits all about, all nature reverberated with voices, making the hour holy with transfiguration memories. God seemed in that place opening the gates of the higher heaven. One voice spoke of the strength of the mountains, for that summit has breasted storms and hurricanes, thunders and earthquakes; but it remains serene and bright, lofty and grand, like one of the everlasting mountains. Nations have been buttressed by the strength of the mountains. The Waldenses and the Swiss have long maintained their individuality by the inaccessible fastnesses of the Alps. The mountains symbolize the almightiness of God, leading one to sing: "God is our refuge and strength, a very present help in trouble."

These lofty ranges reveal the treasures embosomed in the valley. Had not these mountains been lifted from the plains by the convulsions of nature, mankind would have been long years in discovering coal and iron, gold and silver, and other valuable deposits. The outcroppings on the sides of these giant ranges have been exhibited as the samples of the vast treasures hidden in the depths of the valleys.

Is it not true also that the convulsions of pain have revealed the wealth in the heart of God? Mount Calvary became a treasury of spiritual gems, attracting all the world by its riches, and Mount Sinai revealed wonders of the Creator's power and being, while Mount Tabor once shone with the splendor of the higher world.

There are great characters who have mountains in their souls, lifted there by the upheaval of agony and suffering, mountains from whose summits they catch glimpses of life higher than they ever received from level plains. Along the slopes of such spiritual elevation we discover the treasures of devotion, heroism, the pearls of faithfulness to God and humanity. Such individuals should be grateful to Almighty God for these gems of character revealed to the gaze of mankind.

Again, the mountains dominate the valleys most remarkably. They rise as a great background to the massive paintings of nature, superior to the plains, because the mountain created the plains. The valleys were deserts till the streams trickled down lofty slopes and enriched the soil below, that it might blossom forth in beauty. Take away the Rocky Mountains, and you take away the great Mississippi. The mountains feed the valleys. True, they look like the desert wastes to a real estate agent, but the scientist knows that without the mountains it would be impossible to exist as we do at the present time.

Another voice speaks to us of the beauty of the mountains. God has made everything beautiful in its time. He might have given us only one long growl for all the musical sounds of nature. He did not make his universe with level plains, four square walls, unpainted, unadorned, and unattractive. He touched the firmament with blue, he studded it with stars, and painted green, inlaid with a mosaic of plants, flowit with rainbows. He paved the floor with

ers, and verdure. He filled the earth with light, which might have been only one white light, but which is resolvable into all the colors of beauty. He gave man a taste for the beautiful, so that when he stands before the grandeur of a great mountain he is thrilled with sublimity, glory, and splendor.

In life's journey we come, first, to Mount Sinai's awakening, then to Mount Moriah's sacrifice, next to Calvary's redemption and Tabor's transfiguration; while from Pisgah's heights we ascend to Mount Zion, the city of the living God. From the highest attainments of our earthly climb we join in the expectant acclaim: "Our feet shall stand within thy gates, O Jerusalem."

The Bible and Orthodoxy

IT is generally admitted today that the Bible as it stands is an orthodox book, meaning by an orthodox book one that commends such fundamental beliefs as the authority of the Scriptures, the incarnation, atoning death, resurrection, and visible return of Jesus Christ, and salvation by faith. There was once a time when those who rejected the fundamental beliefs of historical Christianity attempted to show that the Bible as it stands actually taught their views. In a learned though amusing manner, attempts were made to prove that the Bible does not represent Christ as a God-man and that it contains no knowledge of the vicarious sacrifice made for sinners. That in those days the authority of the Bible was so widely recognized that in order to obtain a hearing for their views, they felt it necessary to try and make it appear that the Bible when rightly interpreted actually taught their views, though such an explanation is little to the credit of the unorthodox of those days. But whether or no it be supposed that the unorthodox of the last century were sincere in maintaining that a sound exegesis proved that the "fundamentals" are not taught by the Bible, it has come about that "opponents and supporters of orthodoxy are now fairly well agreed that, in the earlier conflict, upon exegetical ground, the orthodox exegetes were right, and that the Scripture, as it lies before us, really preaches those mysteries then so sharply antagonized." In our judgment this is a gain, because it makes clear that the issue between the orthodox and unorthodox is not between rival interpretations of the Bible, but between those who accept and those who reject certain teachings of the Bible.

The unorthodox of today do not indeed, as a rule, cast the Bible as a whole overboard. They still praise the Bible, but not the Bible as it stands. The Bible they quote is not the Bible as it stands, but the Bible as reconstructed by historical criticism. Some portions of the Bible, they tell us, are authentic and trustworthy, and some are not. Only after criticism has eliminated all unauthentic and untrustworthy portions can we quote the Bible with confidence. And when these unauthentic and untrustworthy portions have been eliminated, we discover that there is no support to be obtained from the Bible for such notions as the God-man and the vicarious atonement. Now, no doubt, if there were good grounds for thus distinguishing between different portions of the Bible, there would be nothing to do but accept the conclusions commended. We find, however, that the portions rejected as untrustworthy are as well supported as the portions accepted. What one school of critics, for instance, regards as the most authentic portions of our Lord's teachings, another school of critics, equally learned, regards as interpolations. We refer particularly to the fact that the liberal rationalistic school look upon the eschatological passages as mostly iterpolations, while the newer eschatalogical school regards them as the most authentic passages of all. This would seem to suggest that what each school does is to construct its theory from a portion of the evidence and to disregard the rest of the evidence, merely because it does not harmonize with its theory. It is a misuse of words to call such a method scientific. There may be isolated passages in the Bible whose authenticity a sound criticism may question. The number of such, however, are small; and, generally speaking, all parts of the Bible as it stands comes to us with the same degree of authenticity and trustworthiness. As a whole, it is to be accepted or rejected.

We may or we may not like orthodoxy, but unquestionably the Bible is the chief bit of orthodox literature.—*Presbyterian.*

A Heresy of the Orthodox

THANK God for orthodoxy! Just what does the word mean? It comes from the two Greek words *orthos* and *dokeo,* and it means right thinking, or straight thinking,—straight as over against crooked. Then it means, of course, right teaching, straight teaching, as over against wrong or crooked teaching. To *be* right we must *think* right. Real orthodoxy, therefore, means real character. No one can be what he ought to be unless he thinks God's thoughts; and he can know what God's thoughts are only from the Word of God, which is the Bible. History and human experience have abundantly proved that any turning away from right thinking means moral breakdown and degeneracy of life. That is why we may well thank God for orthodoxy.

God's Word tells us all we need to know in order to think what we should and be what we should. God's Word is the Truth, and God's Word is the Way. There is a beautiful parallel between God's written Word the Bible and God's incarnate Word the Lord Jesus Christ. Christ is the Truth, and Christ is the Way. We can know what is right and we can be what is right only as we receive Christ by faith as our Saviour, and thereby have Christ as our actual life. Then if we are loyal to Christ and his teachings we shall go the whole way with him, accept unquestionably all that he authenticated, and in so doing we shall have as our own his rich creed, or set of beliefs. We find that the orthodoxy of the Lord Jesus Christ gives us a whole not a mutilated Bible; a Christ who himself is God, and at the same time Man; a Christ who is, according to God's prophetic Word, not the seed of the man but the seed of the woman, and therefore born of a virgin by the Holy Spirit; a substitutionary blood-atonement for our sins through the death of Christ as the sinbearer; a risen Christ, raised from the dead for our justification; an ascended Christ, on the throne of God in the glory today in his resurrection body, ever living to make intercession for us; a returning Christ who "shall so come in like manner as ye beheld him going into heaven," to establish on earth the kingdom which can never come without the King; and an ever-present Holy Spirit who is God, indwelling every individual believer and the true church of Christ, revealing all the truth and convicting "the world, in respect of sin, and of righteousness, and of judgment." These are some of the precious truths revealed by the orthodoxy of God in the perfect Word of God to men who would know and think God's thoughts and be empowered to "live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ."

Surely anything less than the orthodoxy of God, as revealed in God's Word, is heterodoxy. And orthodoxy is not optional for the child of God; it is obligatory. Anything else is rebellion against the will and the Word of God.

In view of these precious and solemn truths, privileges, and obligations, it is not worth while to ask ourselves whether there is a heresy that may be the peculiar peril of the orthodox. Indeed, there is more than one such heresy imperiling those who seek to know and hold God's thoughts. Orthodox Christians often pride themselves on being orthodox,—and in that instant they are, of course, heterodox, for pride is sin and sin is a rejection of God's revealed will, or heresy. There can be no true orthodoxy without selfless humility. "The fruit of the Spirit is . . . meekness." Proud orthodoxy is heresy.

But even pride is not the particularly devastating heresy of which indeed the true church of Jesus Christ is perhaps most commonly and unconsciously in danger today as always. We say we are Orthodox because we believe the whole Bible, from cover to cover. We harshly condemn those teachings and ministers who, holding the modern critical theories of the Bible and talking about "the assured results of modern scholarship," deny the accuracy or the authority of this or that portion of the Word of God. We talk sharply about their dangerous, poisonous teaching; we expose its harmfulness and fallacies with unrestrained invective, because they deny the Word of God and we believe it all. But *do* we believe it all?

Do we really believe the Bible from cover

to cover? Because somewhere between those covers the Word of God says: "Moreover a most excellent way show I unto you. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth. . . . Now abideth faith, hope, love, these three, and the greatest of these is love."

We orthodox Christians have been congratulating ourselves on our *faith* in all the fundamentals, and on our *hope* of the Lord's return; faith and hope are very precious, but God's Word actually says that love is greater than either faith or hope! Do we really believe the Bible?

We pity the poor Christians who do not know dispensational truth, and have not studied prophecy, and therefore do not possess a true key to the Bible, and we condemn them in unmeasured terms; yet "if I have the gift of prophecy, . . . but have not love, I am nothing."

How easily we yield to the temptation of sarcastic exposure of the inconsistencies and the irrationalism and the blindness and the unbelief of the liberal or radical folks of today. But "Love . . . is *kind*."

Are we sometimes rather eagerly on the lookout for every new evidence of heresy in the ranks of the liberals, and when we find it do we talk about it on every occasion, with the zeal of a huntsman who has just bagged new game? But "Love . . . rejoiceth not in unrighteousness, but rejoiceth with the truth."

Do we sometimes lose all patience with these Modernists? "Love *never* faileth." "God is love," and Christ is God, and Christ is "the same yesterday, today, and forever." The miracle God-love which is the obligation of every child of God never loses patience, never comes to an end, is unfailing, undefeatable, and eternal.

Is the chief, dominant, ever-present and irresistibly radiant characteristic of our orthodoxy this marvelous love of God, shed abroad in our hearts by the Holy Spirit? Or has a lack of love been a sad heresy of some of us who, thinking we were orthodox, were unconsciously thanking God that we were not as other men are?

But, says some one, does not God exhort us to "contend earnestly for the faith which was once for all delivered unto the saints?" And did not Paul, under inspiration of the Holy Spirit, condemn in white heat those who were offering the Galatian Christians "another gospel?" Did he not say: "There are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema?" Yes, Paul said that, as the Holy Spirit inspired and commanded him to say it. But let us not overlook the fact that in that same Epistle to the Galatians the Holy Spirit directed Paul to write: "Ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through *love* be servants one to another. For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another."

And in the God-breathed description of the life and characteristics of the orthodox, Spirit-filled Christian, still in the same letter to the Galatians, we read: "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law."

That is orthodoxy. Anything else than that is heresy.

Oh, may the children of God who in these last days are praising God for a whole Bible and are seeking to stand for the integrity of the Word of God, really accept all that God commands and all that God enables in Christ Jesus our Lord. "For this is the message which ye heard from the beginning, that we should love one another. . . . We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. . . . Hereby

know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. . . . Beloved, let us love one another: for love is of God: and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love manifested in us, that God hath sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. . . .And we know and have believed the love which God hath in us. God is love: and he that abideth in love, abideth in God, and God abideth in him. . . . We love, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also."—*Sunday School Times.*

Power of the Holy Spirit---Weak and Ineffective Thinking

By the Rev. Clarence A. Sharp, Madison, New Jersey.

FEW sermons are preached upon it, few articles are written upon it and comparatively little emphasis is given to it in conventions, conferences, and organizations of great forward movements." These words are taken from an article on the front page of a recent issue of a very well-known and most excellent religious periodical published in one of our large cities. They tell the truth about our day. They will continue to tell it so long as poor reading of the New Testament, conjoined with half-hearted belief in the Godhead of Jesus, His resurrection and His exaltation in power at God's right hand, prevails as it does so generally today.

The manner of the coming and going of the Spirit is like that of the wind: it is to us a great mystery. But the law of its coming and going is no mystery at all. He comes every time when Jesus Christ, in His power and holiness and glory, is declared and witnessed for, just as the gospels give Him to us, and when the tongue that witnesses speaks for a soul that takes him for Saviour, without reservation of will or belief. He goes, and He stays, and He comes not near, when human intellect in its pride, or its sin, or both, doubts the Godhead of Christ.

Whatever happened in that upper room on the day of Pentecost, those disciples came out of it converted men. As to pride, and doubts, and sinfulness, and their past treatment of Jesus, they were broken down men. They had witnessed together, and with a whirlwind's rush, and flashes of fire, the Spirit of God came into them, and mighty men in that Spirit they went out into the streets and witnessed to the people, and the Spirit came into all who believed.

When will we cease to forget that the coming of the Spirit is God's answer to our whole surrender to Jesus, and witnessing with our tongues is all to His glory? "And we are witnesses of these things and *so also is the Holy Spirit,*" said Peter to the high priest, (Acts 5:32). Peter had just declared again the resurrection of Jesus and His exaltation at God's right hand. The Coming of the Holy Spirit is God witnessing to His approval and acceptance of Jesus as Saviour and King, and to the Jesus of the gospels as He is described there. It is His answer concerning the Jesus that worked wonders even to the raising of the dead, and Himself rose from the dead, and who saves us utterly and forever from sin by His death on that cross. God does not, and never will, answer to any other confession. "Not many wise, not many noble." Proud humans, explaining away of the supernatural, may keep on a million years and there never will be any coming of the Spirit. We thought Scotland, the land of the doctors, could never be the land of a revival; but Gock Trup, a man of limited theological training, but full of belief and witnessing, leads one that has 20,000 converts.

God is supremely pleased when the Jesus

of the Scriptures is declared and witnessed for, and taken as Himself in the world, but He is supremely pleased in no other way. Then, and only then, He comes wonderfully and powerfully into the believer. When that young working girl, at the beginning of the Welch revivals, arose, and said, "If nobody else will say it, I will, I love Him," she did more to bring the Holy Spirit into Wales, and the world, than all the Theological Seminaries, the critical books and fine spun arguments, can do in all the millenniums to come.

What cold and ineffective talk we often hear about the Spirit and what He—they usually say "it"—is, and how He comes, and what He is for, and what He does. And they talk, and even pray, about getting Him, and then try to make believe they have Him, and pretend. The honest seeker gets nothing and he knows it, and feels like condemning the whole thing as a farce and often does separate himself from the whole enginery of it.

The business of the Holy Spirit is to take of the things of Christ and reveal them unto us and he has no other business. His work of convicting of sin, of righteousness, and of judgment, is only a part of this greater work.

"He marveled at their unbelief." (Matt. 26:63) When Jesus declared His Messiahship and His Sonship the high priest said, "blasphemy," and they answered "He is worthy of death." Unbelief killed Him. We are again killing Him now with unbelief. It was in unbelief that the disciples ran away. It was because of unbelief that it was hard to gather them and convince them and school them further, after His resurrection. Unbelief is the great, the fullness of sin. The world dies in its unbelief and it knows nothing about a Holy Spirit.

When a certain theological professor in one of our well-known seminaries was asked by a young candidate for the ministry what he should say if the presbytery examiners should ask him if he believed in the resurrection of Jesus, the answer was, "Tell them he is alive." The professor at least allowed the immortality of the soul of Jesus! But will there ever be a coming of the power of the Spirit into such an atmosphere as that? That is the kind of thing that is abroad in the land and it sifts down into the minds of the commonest and least cultured of our parishoners. "Little emphasis is given to it"—to the power of the Spirit. He is so far away!

When will we read our New Testament as it is written, and believe in its facts as did Peter and Paul? When will we see again how the great cycle runs: Jesus, his birth of a virgin—glorious incarnation—His life, His teaching, His wonder works, His victory in Gethsemane, His great giving up of His life for sinners on the cross, His rising from the grave, His ascension, His session, the pentecost, the witnessing, the coming of the Spirit, the salvation, the adoption into God, the gathering of the church, its glorious fight and purification in the ages, the coming of Jesus again, the judgment, the kingdom, the glory? Why did our fathers know so much more than we about real religion and salvation, and the Spirit? Because they read the Book and believed it and God answered!

* * *

The Authority of God versus that of the "Modern Mind"

WE have high respect for scholarship, but scholarship cannot speak with final authority. For one thing, the scholars are never agreed among themselves. There is no real "consensus of scholarship." It is a phrase invented chiefly to scare off inquisitive minds from investigating all-too-weak scholastic theories. Bishop Gore calls attention that many people who reject traditional religious authority with contempt, promptly jump from the frying pan into the fire by accepting without serious question the intellectual "oracles of the day." Reviewing Bishop Gore's utterance, an exchange well says that, "If history teaches us anything, it teaches us not to yield excessive deference to current intellectual fashions." Who said, "The Modern Mind?" This is another bugaboo, the incantation of the agnostic and skeptical intellectualism of the hour. Some people prefer any authority rather than that of the Lord God Almighty, who has revealed Himself to man in the Bible. As for us we prefer to follow the apostolic injunction: "Prove all things; hold fast that which is good."—*Western Recorder.*

Only Believe

By James H. Brookes, D.D.

THESE are very simple but most weighty words. They were spoken by Him who is the Truth, and who always spoke the Truth. It is needless to say that they do not mean a blind and unreasoning credulity, but a calm and intelligent confidence in God, who is the source of all good here and hereafter. Without believing in Him, all communion with Him is out of the question, and hence our Lord pointed out the secret of redemption, of safety and of victory in the command, "Only believe," Mark v. 36.

"Only believe" for salvation. "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts xvi. 31. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. . . For the Scripture saith, Whosoever believeth on Him shall not be ashamed," Rom. x. 9, 11.

"Only believe" for justification. "By Him, all that believe are justified from all things," Acts xiii. 39. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness," Rom. iv. 5. "Knowing that man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified," Gal. ii. 16.

"Only believe" for eternal life. "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath eternal life, and shall not come into judgment; but is passed from death unto life," Jno. v. 24. "These are written, that ye might believe that Jesus is the Christ, the Son of God, and, that believing, ye might have life through His name," Jno. xx. 31. "Howbeit for this cause I obtained mercy that in me first Jesus Christ might show forth all long suffering, for a pattern to them which shall hereafter believe on Him to life everlasting," 1 Tim. i. 16.

"Only believe" for sonship. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name," Jno. i. 12. "Ye are all the children of God by faith in Christ Jesus," Gal. iii. 26; "and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together," Rom. viii. 17. "Whosoever believeth that Jesus is the Christ, is born of God," 1 Jno. v. 1.

"Only believe" for the manifestation of the Holy Spirit. "He that believeth in me, as the Scripture hath said, out of his inner man shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet, because that Jesus was not glorified," Jno. vii. 38, 39. "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" Gal. iii. 2.

"Only believe" to receive answers to prayer. "All things whatsoever ye shall ask in prayer, believing, ye shall receive," Matt. xxi. 22. "Have faith in God, for verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye have received them (R. V.), and ye shall have them," Mark xi. 22-24.

"Only believe" to be a faithful witness for Christ. "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak," 2 Cor. iv. 13. "Many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all that ever I did. . . And many more believed because of His own word, and said unto the woman, Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world," Jno. iv. 40, 42.

"Only believe" for comfort. "As soon as Jesus heard the word" about the dead

daughter of Jairus, "He saith unto the ruler of the synagogue, Be not afraid, only believe," Mark v. 36. "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? . . . Said I not unto thee that, if thou wouldest believe, thou shouldest see the glory of God?" Jno. xi. 25, 26, 40. "I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with Him," 1 Thess. iv. 13, 14.

"Faith is the confidence of things hoped for, the conviction of things not seen," Heb. xi. 1. Hence it is the most sensible principle that can possibly guide our conduct, because the things hoped for have been promised by the immutable and omnipotent God, and the things not seen have been revealed in a way that produces the strongest conviction. "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good? Num. xxiii. 19.

The very purpose for which "Christ also hath once suffered for sins, the just for the unjust," was "that He might bring us to God," 1 Pet. iii. 18; and believers in Christ are described as those "who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God," 1 Pet. i. 21. Surely there can be no higher reach of the soul, and no stronger ground of assurance. When our Lord said, "Only believe," He wished to raise us above the uncertainties of the human intellect and to cast us upon infinite Truth, "that your faith should not stand in the wisdom of man, but in the power of God," 1 Cor. ii. 5.

Bold Assertion proveth Nothing

NOW it came to pass on a day that as I walked through the parkway of my town, I encountered a latter-day sage, who counteth himself to be wiser than all the wise men of the East, West, North, South, and Middle. For he spake of nebular hypothesis, and of origin of species, and of survival of the fittest, and of missing links; and of stones, from the unfossiliferous sub-every-thing even unto the topside stratum that developeth in the swamp; he spake also of the ascent of man, from the protoplasmic chit much given to stomach even unto the superman much given to head. His books also were eleven or six; and his evolutionary processes were fifty and seven.

Moreover, his family and mine were friends unto the third generation. He was exceeding proud of his learning and wit, and delighted to ridicule the old paths of knowledge. When we had saluted and had engaged in friendly converse, he spake thus unto me:

Well, old moss-back, do you still believe the earth was made in six days? Ha, ha, ha! Ho, ho, ho! And he made hilariously merry thereat, with much redness of face and a great doubling up of body. Then did he smite me mightily with the flat of the hand on the broad of the back, and said thus again, Wake up, old Rip, learn something from modern science.

Now be it known that I do vehemently loath a back-smiter as I do a back-biter; but withal I am a man slow to anger. Yet did my righteous choler rise like unto leaven at his despising of the word of my God. So I opened my mouth and answered him saying:

Verily the earth was made in six days, for so saith God. The Creator is wise, but science is contrarywise. God is one, and ever the same. Science is divided, and Change is its nickname. Modern science would not know modern science of a half-score years ago if they were to meet alone in the wilderness. One heady sage saith that creation was compassed in six millenniums and another voiceth the learned opinion that the days of creation were million-year days; and a third that billions of years were consumed in the beginning of all things. Earth's age increaseth faster backward than forward,—according to science.

Science knoweth too much that is not so. A scientist spendeth his whole time and all his spare time revising his own conclusions

and denying the conclusions of his fellows. If he desireth so to do, so be it; but ask me not to accept his conclusions when they are never concluded. Surely the burden of proof resteth upon thee. Pray bring forth thy strong reasons. Peradventure thou canst prove that the world was *not* made in six days.

Whereupon my friend waxed warm of spirit, and uttered these hasty words, It's all been proved a hundred times long ago. Where have you been for the past twenty years? Why, nobody believes in the Bible version of creation any more. Darwin exploded that in his day.

I thank thee, I answered and said: "Then am I nobody. But I choose rather to be nobody with truth than to be somebody without it. But be not deceived; there be multitudes of nobodies who believe with me rather than doubt with thee,—who have not yet bowed the knee to Agnosticism. And as touching the sage Darwin, his theories have been exploded these many years by his own disciples. Arouse, for science hath made giant strides since Darwin's day.

There be many men in these times who are altogether like unto thyself. They are better advertisers than scientists. They shout aloud that thus and thus shall be truth; and the trumpeting of their voices doth drown the hearing of their ears and doth confound the soundness of their sense. Making great show of seeking for truth with honest hearts, yet do they begin with a supposition, and then wrest all facts to fit it.

Bah, quoth he with great scorn, I see your mind is not of the sort that can appreciate the evolution theory.

In this do I agree with thee with my whole heart, I made answer. Therefore let us depart from each other in peace. Then did we separate with a fare-thee-well.—*Watchman.*

* * *

MORE than 2,000 persons united with the white Protestant churches of Washington, D. C., during the Easter season. This is probably the largest number ever received into these churches in any one year. Ten Lutheran churches report a total of 200; four Congregationalist churches report 200; seven M. E. (South) churches report 276; fourteen M. E. (North) report 285. Practically every church in the city received new members during the Lenten season, and the attendance Easter Sunday was the largest of any Easter in the history of Washington.

* * *

The Value of Joy

IT is not true that God prefers pain for the remaking of character. Such a doctrine slanders God. Pain is his enemy, which He is determined to destroy.

These are the two signs of the highly-skilled workman, first, he wants the best tools and the best raw material; and, second, if limited to the poorest tools and the most refractory materials, he can yet achieve wonderful results.

A carpenter of high grade never has enough tools. He wants all kinds, the sharpest, the finest-tempered, the most ingenious. But, driven into a corner, he can do wonders with an axe or a jack-knife. The dub carpenter can neither use a fine tool nor make a fine article with any tool.

These principles hold good in the making of charcter. God is forced, by the conditions of human life, to use the tools which come to His hand. So He presses hardship, fear, pain and even death into His service. He takes man where He finds him, and makes the most of the situation. The result is often so astonishingly excellent that we are tempted to think that God delights in the use of suffering.

However, there is no pain in heaven, where God's will is done. The proud strength of the archangels was attained by the exercise of nobler disciplines than those of fear and pain. And, just so far as earth resembles heaven, the methods of joy, love and peace are substituted for the clumsy and comparatively ineffectual processes of suffering.

The bettering of living conditions promotes soul-welfare. A general increase of incomes means more wholesome family life. The widow's son is less apt to be brought before the Juvenile court if his mother gets a state pension. Crime follows unemployment. Not war, but peace, is the great constructive opportunity. Health is nearer to holiness than invalidism.

The Sanctuary

Building the Foundation

MATT. vii. 24-27. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man which built his house upon a rock.

"And the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand.

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it."

Longfellow, in his beautiful poem, "The Builders," begins with the idea that *all* are builders:

> "All are architects of Fate,
> Working in these massive walls of Time;
> Some with massive deeds and great,
> Some with ornaments of rhyme."

If it be true, as it is, that all—that you and I—are builders, then the matter of our work and what it accomplishes become of vast concern to us. Build we wisely or unwisely? Well or ill?

By the figure of the building we understand to be represented the life that we live, the character that we form.

As we all are forming a character, as we are all living a life, we see the proof of the fact that we are all builders. And since the character that we form is permanent, since the life we live, in its moral substance and result, will pass over into the other world, we are all builders for eternity. Indeed then, our work and what it accomplishes, becomes of vast concern to us.

In following out the figure of the text, let us note—

I. The Importance of a Stable Foundation.

The famous Eddystone lighthouse off the coast of Cornwall, England, was first built in a fanciful way, by the learned and eccentric Winstauley. On its sides he put various boastful inscriptions. He was very proud of his structure, and from its lofty balcony he used to boldly defy the storm, crying, "Blow, O winds! Rise, O ocean! Break forth ye elements, and try my work!" But one night the sea swallowed up the tower and its builder. It was built a second time by Rudyerd, and that, too, was destroyed.

Next, the great engineer, Smeaton, was called. He raised a cone from the solid rock upon which it was built, and riveted it to the rock as the oak is fastened to the earth by its roots. From the rock of the foundation he took the rock of the superstructure. He carved upon it no boastful inscription like those of Winstauley, but on its lowest course he graved the words, "Except the Lord build the house, they labor in vain that build it," and on the keystone, above the lantern, he put the simple tribute LAUS DEO, *Praise to God.* And the structure has stood for over a century, holding up its beacon light to the storm-tossed mariner. You see the importance of a stable foundation to the Eddystone lighthouse.

The builders of the Brooklyn bridge were busy many months out of sight down at the bottom of the East river, searching for the bed-rock on which to rear those lofty towers. If the foundation be stable, the superstructure can be no more enduring than the substructure on which it rests. Your life and character—and mine—will be no more abiding and permanent than the foundation on which we build.

II. Men Have a Choice of Foundations.

Were you to build a house, you could choose whether you would build it upon a rock or upon the sand. In building our moral and religious character we can choose either the rock or the sand foundation.

We are not dependent upon fate, or upon circumstances, for the choice is in our own hands. The stable foundation is offered us. Says St Paul, 1 Cor. iii. 11, "Other

foundation," i. e. stable foundation, "can no man lay than that is laid, which is Jesus Christ." God has provided the bed-rock, elect, tried, precious, immovable—a crucified Saviour.

Do you ask what it is to choose and build on this rock foundation? I answer—It is to cast yourself on Jesus Christ and trust in Him; it is to rest your hope of acceptance and pardon on his sacrifice; it is to seek from Him an underlying and inward principle on which all thoughts, purposes, conduct, can be reared and formed; and since Christ's truth is but the expression of himself, it is, in his own language of the text, to hear and do "these sayings of mine." The effectual beginning of all this is the work of the Holy Spirit in the soul in regeneration. There you get on to Christ as a foundation, and what follows is a building on Him.

My hearer, have you thus chosen and are you thus doing? If so, a stable foundation is yours. If not, you are building on the sand.

Note some of the sandy foundations on which men build.

1. There is the sandy foundation of *mere morality*. Morality, from *mos, moris, custom*, is the outgrowth of the custom of the times, or the place or the circumstances in which one may be. The moralist does as he does because it is the proper thing to do, not because God commands it. He may say, "I do it because it is right." Yes, but his standard of right is the relative standard that human custom has raised, and not the absolute standard of God's Word, for did he accept *that* he would be hearing and doing these sayings of Christ.

While the Bible knows nothing of an unpractical theology, it knows still less about an untheological morality. It digs deep, bottoming action on absolute righteousness, going down to the mountain bases on which the very pillars of the heavens rest, in order to lay there, firm and immovable, the courses of the temple of a holy life. To be sure, a moralist may rear, as so many of them are doing, a very beautiful superstructure, regular in its outline, graceful in its proportions, comely in its aspect. Not one word should be said in detraction of its fair seeming. But how about the foundation? Can the building be more stable than that on which it is based? When the floods undermine the sands, can the superstructure stand? Nay, verily.

More than one in this congregation with whom I have talked about becoming a Christian, has said to me, "I am trying to do right." A young lady who was converted after losing a dear sister, was asked: "Did you feel any more than usual interest in seeking the salvation of your soul before the sickness and death of your sister?" She replied: "Yes, I have been thinking upon the subject more than usual for some months. I have been resolved all summer that I would try to do right in everything. But" —she added: note it—"I could not help feeling all the time that, in doing right, the first thing was to give my heart to Jesus."

St. Paul tells us, 1 Cor. xvi. 22, "If any man love not the Lord Jesus Christ, let him be anathema." If you loved the Lord Jesus Christ you would acknowledge Him, and serve Him.

2. There are those who seem to be building upon *the faults of others*. Talk with them about their own spiritual condition, and they at once point to the inconsistencies of professors of religion, as though these faults justified them.

A certain infidel, who was a blacksmith, was in the habit, when a Christian came to his shop, of asking some of his workmen if they had ever heard of brother so-and-so, and what he had done. They would say, "No; what is it?" Then he would begin to tell what some Christian brother or deacon, or minister had done, and then laugh and say, "That is one of those fine Christians we hear so much about."

An old gentleman—an eminent Christian —one day went into the shop, and the infidel soon began about what some Christians had done, and seemed to have a good time over it. The old deacon stood a few moments and listened, and then quietly asked the infidel if he had ever read the story in the Bible about the rich man and Lazarus. "Yes, many a time," was the reply; and what of it?" "Well, you remember about the dogs, how they licked the sores of Lazarus?" "Yes, and what of that?" asked the infidel. "Well," said the deacon, "do you know you just remind me of those dogs, content merely to lick the Christian's sores?"

The infidel has not been so much interested in that line of remark, since!

Do you see how some one else's fault can afford a foundation for you or for me?

3. Then there are those who are building upon the sand of *a mere profession.* They seem to think that because they have made a profession of religion, they are therefore possessors of religion. The *doers* of the Word are they who build securely.

There are the sandy foundations, which I can only name, of hypocrisy, wealth, learning, position, privileges, reputation.

III. All Foundations Will Be Tested. The rains will descend, the floods will come, the winds will blow. The elements will assault both buildings alike. These elements figure forth trials, temptations, sufferings, death.

The two men that consulted an architect and chose the same plans, might have had like result. One built his house up on the hillside where the rock cropped out. But the other built his down in the valley, on the rich alluvial deposit that had been washed down from the hills. Both houses nice, neat, pleasant: one no larger or of better material than the other; and for a while each man lived quietly and happily with his family in the home which he had reared. But one night came a fearful storm. The winds blew, the gathering flood tore through the valley, plowing out the very soil in its onward course. In the morning the rock-founded house on the hillside stood firm and safe, but the other was not to be seen.

A traveler in Palestine tells of an experience at Nazareth. He says: "A sudden but violent storm arose, and loud thunder echoed through the mountains. The brow of the hill whereon the city was built, was every moment gleaming as the lightning flashed. The rain fell in torrents; and in the course of an hour a river flowed past the convent door, along what lately was a dry and quiet street. In the darkness of the night we heard loud shrieks for help. The flood carried away baskets, logs of wood, tables, and fruit stands. At length a general alarm was given. Two houses, built on the sand, were undermined by the water and both fell together, while the people in them escaped with difficulty. It was impossible not to pity these houseless creatures, and, at the same time, to thank God we were in a secure building."

Have you not seen persons swept away by temptation? Again and again have I seen the stormy elements of error beat against a Christian profession, to its fall. It fell because it was ill-founded. Do you suppose that untruth beating aginst the rock of God's eternal verities can shake them, or bring disaster to what is built upon them?

But the supreme and all-decisive testing will be in the judgment. The universal forebodings of humanity, men's moral reasonings on providence, and analogy, concur with the Bible in teaching that such an event is coming. Just before the text Christ had been speaking of "that day," a time when the true and the false shall be descriminated, and destiny awarded. Your foundation and mine will then be tested.

IV. Only One Foundation Will Stand. To this conclusion all moral tendency, as well as the Word of God, brings us.

Every false foundation shall be swept away, and the superstructure shall fall,—fall just when it is most needed; and great will be the fall of it, sudden, destructive, complete. No chance for re-erection. But there is one foundation that shalll stand!

It is said that an English builder a few years since determined to build a house within the walls of old Jerusalem, and having resolved to lay its foundations on the rock of David's time, he found it necessary to excavate through fifty feet of accumulated rubbish. Oh, the rubbish that men have heaped upon the one foundation! We must dig down through all—traditions, superstitutions, prejudiced interpretations, rites, ceremonies, professions, human faults or human merits—to the rock Christ Jesus, and all who build on that foundation shall abide forever. Oh, ye hearers and doers of the Word, rejoice in your safety, and give God the glory.

Our text is the conclusion of Christ's Sermon on the Mount, the end to which this code of practical morals has all along been tending. He presents us precepts of life, and shows us the inevitable result of adopting or not adopting them. Truly, as was said at the outset, our work and what it accomplishes are of vast concern to us.

With forceful emphasis comes to you and me, hearer, the question, "On what founda-

tion am I building?" Rock, or sand? Christ, or not Christ? If you are not building on Christ, does not every consideration of right and weal, your welfare for this life and for eternity, appeal to you to begin at once to build on Him? The testing may come sooner than you think which will be eternally decisive.

"He that shall hear and do My word," said He,
"Compared may be
To a wise man, who on a rock doth base
The firm foundation of his house, and there
Builds, with strong mason-work his dwelling place;
The rains may fall,
The torrent of the wintry floods may rise,
And raging winds come howling through the skies;
Against them all
His house shall stand secure; he heeds not care.
"But he that hears My law, and, having heard,
Keeps not My word,
Is likened to a fool, whose house is set
Upon the wet
And treacherous ground-work of the drifting sand;
When the rains fall, and waters flood the land,
And when winds blow, and beat upon its wall,
It shall not stand,
But it shall fall, and great shall be its fall."

Alike to hear Thy word and keep Thy way,
Teach us to pray,
O Lord: that so the labor of our hand
On the true Rock of Ages founded fast,
May at the last,
In the great day of trial, firmly stand.

The Training of our Children

By G. Campbell Morgan, D.D.

Train up a child in the way he should go, and even when he is old he will not depart from it—Prov. 22:6.

ONE is inclined to ask, in the presence of this text, a somewhat startling question: whether Christian people, generally, today believe the Bible to be true. A great many who would quite readily answer the inquiry in the affirmative would nevertheless halt, and attempt to qualify, and so begin to indulge in their own peculiar method of criticism in the prescence of this particular text.

"In the beginning God created"—Yes! "And God so loved the world that He gave His only begotten Son"—certainly true! "Whatsoever a man soweth, that shall he also reap" there can be no question about that! "Train up a child in the way he should go, and even when he is old he will not depart from it"—well, that is open to question; we are not quite sure about it. This text is not so often preached from, nor so often quoted today as in olden days, and that is because people are not quite sure whether it is true.

New methods and new ideals concerning children have made men question the absolute accuracy of this Old Testament word, the word of the preacher of long ago. Indeed, you will find sometimes that if this truth be insisted upon with anything like vehement emphasis, there will be an equally vehement protest. Whether in conversation among friends, or in general discussion, or even in preaching, you insist upon it today that if a child be trained aright, it must end right, people begin to question, and I have heard personally a most angry protest against the statement of this truth on the part of Christian people, whose own children have gone wrong. Ah, there you touch the secret reason why this text is not believed as it was believed, or is questioned more today than it was in the past.

Well, I intend to treat it as an inspired statement, as a declaration of truth, as something which the preacher was inspired of the Spirit of God to include among the wonderful proverbs which have been preserved for us, and as something which the preacher was inspired of the Spirit of God to write because it is essential truth, and to which there are no exceptions.

Believing this I shall ask you to consider in the simplest way first the condition, "Train up a child according to his way;" and secondly, the promise, or perhaps it would be more accurate to speak of it as the sequence, the necessary result, the inevitable issue, "And even when he is old he will not depart from it." In dealing with the condition, the word that arrests us necessarily is the first word of the verse, "train." "Train up a child." I want to say two or three of the simplest things about this question of the training of children. I speak with more doubt about it than I should have done seventeen years ago, but I speak out of personal conviction, and in all tenderness and love to my brothers and sisters who have the charge of children in their

own homes, and especially in the hearing of those of you who have charge of children in the Sabbath School, or Day School. To all such as are privileged to touch child life, and to be in any way responsible for it, I desire to speak.

And the first is that training involves an ideal. There can be no training save to some goal. There must be a result desired, and training simply means working toward that result. There can be nothing capricious or haphazard about true training. Unless there be some goal towards which we are moving, some ideal that we desire to realize, some great purpose ahead, there can be no training, and we shall never train the children of our own home as they ought to be trained, neither shall we train the children of our Sunday Schools except we have some underlying conception of an ultimate for them. Training means going in a direction toward an ultimate. It means a great deal more than that, but that is the first thing.

And we are living in an age, brethren, when I am afraid in the Christian Church —and I have no message in this respect to the men and women who are outside the Christian fact; my first word to all such is, You must be born again; I have no ethic for the man who has not been born again, because he is absolutely unable to obey; he is dead in trespasses and sins—but within the Christian fact, within the circle of such as accept Christ as King and Saviour, and share His common life, I am afraid today that the ideals that we have for our children are often very low; and it is because our ideal for the child is a low ideal, that our training is a false training, and so much of the ruin and disaster that appalls us constantly in the case of Christian people results from this fact.

Too often our ideal for our boys is that they shall be educated, gain a position for themselves, and, alas, to use the phrase that so constantly is upon the lips, even of Christian people, "get on in the world." Too often for our girls we have the ideal that they shall be also educated, and refined, and accomplished, and presently, again to use a phrase which I would if I could cancel absolutely from the thinking of Christian parents, "get settled." Well, brethren, these as ideals are anti-Christian and pagan. I am not undervaluing education. It is the duty of every man to give to every child he has the best education that he possibly can. I am not undervaluing position. Let every lad be ambitious to be the best carpenter, the best doctor, the best lawyer, in the whole district. Let our girls in very deed and very truth be educated and cultured and refined, but if these are the ultimate, then what are we removed from pagans? This is not the ideal with which we must start in the training of the child. What then is that ideal? I might put it in many ways. Let me take one of a hundred. That the child shall realize Jesus Christ's estimate of greatness. By realize, I do not mean theoretically merely, but practically. What is Jesus Christ's estimate of greatness? That a man is great in proportion as his character is what it ought to be. In the great Manifesto of the King, that wonderful enunciation of the ethic of the Kingdom of God, never a single blessing is pronounced upon having. All the blessings are upon being. And the true ideal toward which we are to move, and for which we are to train our children must be the realization of the character upon which Jesus Christ has set the sevenfold chaplet of His benediction. That the boy may be a Godly man, that the girl may be one of the King's daughters all glorious within, that first. Everything after, but that first. To neglect that as the ultimate, to lose sight of that as the goal is to ruin our children by love which is false love, is to harm them by the very method in which we attempt to serve. Simply to take your boy, my Christian brother, and desire that he shall be a successful merchant and business man and make money, I am not sure that it would not be kinder for you to shut your front door upon him, and let him fight his way through slum and up. To take your daughter, Christian father and mother, and simply desire that she shall shine in human society, with never a thought in your mind of how she appears in the palaces of the King, is cruel and dastardly, and not kind. Training means moving toward an ultimate, and the first thing in the training of the child is that we should see to it that the ultimate upon which our eyes are set is the true ultimate.

And now a second thing. The training of a child involves personal discipline. And as God is my witness I preach to my own heart this morning. What I want my child

to be, I must be. I should like to bring that a little closer home to my heart and yours by stating it thus: What I want my child to be, that I am. Some man says, Not that, I want my boy to be better than that, truer, higher, nobler, purer! No, sir, you do not, or if you do, you desire a thing that can never be, by your influence at least. For remember this, you will make your boy what you are, and not what you tell him to be. How constantly Emerson's thought comes back to the mind when one thinks or talks of character. He says in thought, not in actual word, I cannot hear what you say for listening to what you are. That is what your boys are saying about you this morning. You say to your boy, Be good, and you are not good! He will be what you are, and not what you say. You say to your boy as he starts out on his life, Be pure, and in your own heart there is impurity. Your boy will answer what you are, and not what you say. And this is not merely the thought of a preacher, it is the science of life. If you are going to train any one to anything, you must yourself be that, or able to be that toward which you are attempting to train. There was a gymnastic display here last night. I was sorry I could not be present; but I am quite sure they are not going to appoint me the trainer for next year. And if you saw me on parallel bars, you would know why. I cannot train the lads to gymnastic excellence. Would that I could, but I cannot do it. It is too late. There are things I think I could help a boy to do, but not that. Why not? Because I am not an athlete. Now lift your thinking back. You cannot expect your boy to be a Christian athlete if you are weak and anæmic in your Christianity. If you neglect prayer, and if the family altar is a thing you can lightly lay aside, your boy will never erect it in his home presently. I can only make my child what I am myself. Dear teachers, remember it. God bless you and help you this morning. Do not forget that, as you gather your class around you Sunday by Sunday, you only influence them by what you are in yourself. It is true of the preaching. God help me to remember it. I cannot influence any congregation by what I say, unless behind it there is the mystic force of a life true to the preaching. Thank God for the children in our homes, not merely for the privilege of training them, but for the fact that they train us. And how do they train us? There is something in my own make-up which is perhaps mischievously independent, and if a man tells me I should not do this or that, I always feel like saying, Mind you own business. But if a man says, How will this thing that you do influence your boy? I am alert and listening.

And I must answer that conviction of personal necessity for discipline. If I am to train my child I must see the goal toward which I desire it to press, but I must go that way too. I cannot persuade the children of my home to set their faces toward the King's city and Kingdom if I am a rebel.

Then, brethren, again, training involves a recognition of certain facts about the child. I am only going to deal with it briefly, and yet attempt to say two or three things which seem to me to be important in this connection. I think here are two things we need to remember when we look into the face of every little child, and these are they. First "Foolishness is bound up in the heart of a child." Secondly, that child has upon it the mystic sign of the Master's Cross. There is no child for which He did not live, for which He did not die. And as I look into the faces of the children about my feet, in my own home, in this church on Sunday, in our Sabbath School, I must remember if I would help them and serve them these two things. First of all, account for it as you will, I care very little about the philosophy, but I care a great deal about the fact, there is enough of iniquity in the heart of every child to work the ruin of a race if you let it work itself out. But I remember this also, that there is not a child born that is not born to the inheritance of the Christ of God, and that is far mightier than the forces which are against them. So I have these two things to remember in the training of every child, that there is in the child first of all the capacity for evil, but beneath it, deeper than it, truer than it, is the capacity for good, and at the disposal of the child for the realization of the good as against the evil is all the grace of God.

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Talk about the question of time; there is but one question—how to bring the truths of God's Word into vital contact with the minds and hearts of all classes of people.—*William E. Gladstone.*

The Unending Conflict

By Avery A .Shaw, D.D.*

Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints.—Jude 3.

ERE is a text to stir our blood. It is a challenge to our instinctive pugnacity. It is a clarion call to battle. I doubt if in the past year there has been a New Testament text more frequently quoted. I am sure that there is no text of the Bible so completely misunderstood. When we are called to conflict it is surely not unimportant to know what we are to fight for and who is the foe.

There are three elements in any worthy warfare:

A cause, a foe, and those who seek to maintain the cause against the foe.

There are men of combative tendencies who do not concern themselves about a cause. They carry razors for "social purposes." They wield the shillalah instinctively, enjoying nothing so much as a fight for the sake of fighting.

In primitive times every man was an enemy to the man he did not know. But in civilized society men feel the necessity of at least professing a cause for which they fight.

Let us think of these three elements of "The Unending Christian Conflict."

The Cause

1. "The faith once for all delivered to the saints." It is something "delivered," committed, entrusted to all the followers of Christ, "the saints," as a sacred deposit. It is more precious than their lives. For it they are to contend, resisting unto blood. It is something complete, final, fundamental. "Once for all delivered." What can this be? I notice that one commentator, an Anglican, interprets this as meaning "The Creed." "The Lambeth Conference" would seem to agree with him. But what creed? The Athanasian? Nicene? Thirty-nine Articles? Westminster Confession? Philadelphia Confession or New Hampshire Confession? The new Baptist creed presumably now in process of construction?

Over all these attempts of man to interpret divine truth we have again and again to write:

Alas, how much that seemed immortal truth,
That heroes fought for, martyrs died to save,
Reveals its earthborn lineage,
Growing old and limping in its march,
Its wings unplumed, its heavenly semblance faded
like a dream.

Does it mean the New Testament? There was very little of the New Testament, as we know it, assembled in the days when Jude wrote. These men were writing of something already delivered, already infinitely precious. Probably not one of them dreamed that in later centuries men would become so eager in contending over what they wrote about the sacred deposit, that they would lose the very heart of sacred deposit itself.

The Faith the Entire Scheme of Christianity

Nowhere in the New Testament can I find the words "The faith" used to describe a doctrine or a system of doctrine.

Doctrine is important. Theology will ever be the queen of sciences. But doctrine is not that supremely precious and important thing of which Jude speaks.

This definition of one of the older and quite orthodox commentators comes as near as any:

"Not a form of words, but the entire scheme of Christianity, here described by its leading characteristics."

At the recent conference on Faith and Order at Geneva, Professor Bartlett, of Oxford, "declared that faith was essentially personal, and that if the church accepts formulated statements it can do so only on the theory that such statements are symbols of a growing faith—forever beyond all formulation."

When we speak of "The faith of our fathers," we are thinking neither of their political nor their religious creed. We might easily refuse to conform to either of these and yet solemnly affirm: "We will be true to thee till death," because we are thinking of their heroic souls, their undaunted spirit of adventure, their assurance of things unseen, their steadfast reliance on God.

*Delivered at the Baptist New York State Missionary Convention, Cortland, N. Y., Oct. 26-28.

Making a narrow personal application, I think of the faith of my parents: I am stirred by it, held by it, ashamed when I depart from it, in my best moments, determined to be true to it. But I know only by inference what their doctrinal beliefs were. We never discussed these. But the heritage of their faith lives in their children.

There is a Christian way of thinking. There is a "Christian view of God and the world," to quote Professor Orr's fine phrase. But this is only a part, and I venture to declare, a subordinate part of the Christian way of living. It is perilous to exalt it into a place of pre-eminence.

May I be permitted to say what I have cause to feel are the three permanent, fundamental, eternally priceless elements in "The faith once for all delivered to the saints?"

Elements in the Faith

First, personal trust in an abiding, revealing, redeeming Christ, to whom men, though differing widely, as in those days in Galilee, in their mental apprehension of him, yet came in trust and love, for whom they live and die.

He is the answer to man's most profound questions—the satisfaction of man's deepest needs.

Not what, but whom I do believe,
That is my darkest hour of need,
Hath comfort that no mortal creed
To mortal man may give;
Not what, but whom!
For Christ is more than all the creeds
And his full life of gentle deeds,
Shall all the creeds outlive.
Not what I do believe, but whom!
Who walks beside me in the gloom?
Who shares the burden wearisome?
Who all the dim way doth illume,
And bids me look beyond the tomb
The larger life to live?
Not what I do believe,
But whom!
Not what,
But whom!

The second element is an experience of redeeming, renewing, empowering grace in individual lives, an experience in which their deepest problems find a progressive solution, in which their deepest heart hunger finds a satisfying answer.

There is no other way for men to come to him than that in which the first disciples came. In faith we cannot begin where others leave off.

Long before they could begin to form a theology about Jesus, these early disciples trusted him, loved him, found eternal life in him. "To whom shall we go?" they cried, "Thou hast the words of eternal life." On the basis of this experience men today formulate their thoughts about him. As President Bliss, of Beirut College, wrote just before his death:

Does he save you from your sins? Call him Saviour!
Does he free you from the slavery of your passions? Call him Redeemer!
Does he teach you as no one else has taught you? Call him Teacher!
Does he mold and master your life? Call him Master!
Doth he shine upon the pathway that is dark to you? Call him Guide!
Does he reveal God to you? Call him the Son of God!
Does he reveal man? Call him Son of Man!
Or, in following him, are your lips silent in your incapacity to define him and his influence upon you? Call him by no name, but follow him!

The third element of this faith is fellowship of those who through personal faith have come into this experience of renewal and obedience. It is what Professor Royce calls "The Beloved Community"—called by the early disciples those who are of "The Way," and by the American Indian converts in our day, those who walk the "Jesus Road." This is "The faith once for all delivered," a personal faith in Christ; a personal experience growing out of that faith, and the fellowship of those of like previous faith and experience.

How the Faith is Endangered

2. Now let us see how this faith is endangered.

Jude tells us in vivid words all through this striking letter. Peter tells us in almost identical terms in his second epistle. Paul tells us in Galatians and the fifth and sixth chapters of First Corinthians. The writer of the Epistle to the Hebrews tells us. John tells us especially in the third chapter of his first epistle.

So far as I can discover by a careful study of these passages, there is not a word to indicate that these men felt that the real peril lay in erroneous doctrine. The real heresy of the New Testament days was heretical living.

The two marked evil tendencies against which the early church had to contend,

though there developed many sects of various names, were a reversion to ceremonialism and a relapse into sensualism.

The former tendency is described in the Epistle to the Hebrews, and by Paul in the Epistle to the Galatians. The latter were in Jude and all through these other epistles, and in the second and third chapters of Revelation.

It is instructive to see that when Paul used those vitriolic words to the Galatians, "If any man preach any other gospel than that which I have preached, let him be anathema," he was not thinking at all of questions of theology, but of the emissaries from Jerusalem, who sought to swing the Gentile church over to ceremonialism. And when he declares in the second chapter that he withstood Peter to the face, it was because, as Paul declares, Peter "stood condemned. For that before certain came from James, he ate with the Gentiles; but when they came, he drew back and separated himself, fearing them that were of the circumcision." Quite a different matter, surely, from heated controversy over questions of doctrine.

In fact we make a serious mistake in overemphasizing the effect of erroneous doctrine on life.

Erroneous doctrine is the fruit of evil living. Doctrine is an attempt to interpret and to justify life. The real peril is in the realm of experience. Correcting the doctrine will not correct the life. The faith is imperilled when "the saints" relax their moral and spiritual vigilance, when they "faint" in the face of grave temptations.

Jude had a purpose to write a glowing account of the glories of their common salvation, but reports came of serious moral and spiritual relapse, endangering the whole cause—so we have this priceless exhortation.

What Contending Means

3. In the light, then, of what Jude means by "The faith," and of how he conceives the faith to be imperilled, let us try to see what he means when he calls on us to "Contend for the faith."

And surely we must see that nothing is further from his thought than an exhortation to contend against one another. (See Gal. 2:11-14.)

Paul writes to Timothy: "Strive not about words to no profit," "The man of God must not strive;" reminding us of the prophetic picture of our Lord, "He shall not strive nor cry . . ."

We can catch the almost despair in Jesus' voice when he replied to the disciples who would have him call down fire from heaven to destroy the Samaritan village that would not receive them: "Ye know not what spirit ye are of." And earlier when they reported that men had been using his name in mighty works though they did not join his company, and they had forbidden them to use his name. "Forbid them not. He that is not against us is for us."

The one thing that more than any other makes heaven weep and hell gloat is when the saints turn against one another the fine fighting spirit that is all needed in the conflict against sin.

"He that hath not the spirit of Jesus is none of his," the apostle wrote; and the spirit that makes him vindictive, suspicious, bitter, that leads them to doubt the sincerity or impugn the motives of their brothers, is not of God but of the devil. "The fruit of the Spirit is love, joy, peace, long-suffering, goodness, meekness, gentleness, self-control."

If we are true to Jude's injunction, then, we contend for the faith, by directing all our spiritual energy, all our native pugnacity, all our skill in strategy, against the enemy inside our own coat.

"For we wrestle not against flesh and blood, but against principalities, powers"—the spiritual hosts of wickedness.

How we are to Contend.

We contend for the faith, then:

1. By maintaining our faith in the living Christ, undimmed and undiminished.

"Let not your heart be panic-stricken, believe in God, believe in me." There is a heroic quality in faith. In the face of the brutal assaults of enthroned wrong, in the midst of all the subtle allurements of a soft and luxurious life, in spite of doubts that assail and fears that appall, to keep faith with Christ, that is to "contend for the faith."

Again we contend for the faith by illustrating in our experience the grace and power of Christ.

"God called me," Paul wrote, "that he might reveal his Son in me." To make it possible for men to say, "I know Christ lives, I saw him today, in a man who would not sell his soul for gain." "I, too, saw

Christ today, in a young man who kept his soul unstained in his first great fight with temptation."

Yet again we contend for the faith by maintaining the integrity of the brotherhood. "Let all that you do be unto upbuilding," Paul wrote to the Corinthians.

Destructive criticism is very easy and very dangerous: Heresy is division, insisting on choices where no choice inheres; putting a human "or" where a divine "and" should stand.

We build the brotherhood not by trying to make all think alike, but by proving that men of all sorts of intellectual heredity and training, of every type of mental complexion, can live alike by all living like Christ.

Nowhere today can we find diversity greater than among the early Christians. Just as in our day, certain Corinthians found it easy to assume a position of first importance in the church. But Paul reminded them that: "There are no unimportant members of the body, and that there were diversities of gifts, diversities of functions, diversities of operations, in order that the body might be built up in spiritual efficiency. From the manner of our speech about one another, an outsider might infer that the liberals among us would, if they could, deport all the conservatives to a far-off oasis in a desert from which there was no return, and that the conservatives would, if they could, banish all the liberals to distant isles and deprive them of all shipbuilding tools.

As a matter of fact, however, nothing could be more uninteresting or unprofitable, as for either of those events to come true. And neither can take place. If all the conservatives were banished the liberals would soon split into liberals and conservatives. And if the liberals were all annihilated, the conservatives would not long lack occasion to fly at one another's throats.

What must take place, if we are to maintain the faith, protect the sacred heritage and honor Christ, is this: We must maintain the fellowship; we must build the brotherhood.

The verb translated here "contend earnestly" is used with the prefix only once in the New Testament, though without the prefix it is used again and again. Transliterated, it would read "Agonize." "Agonize" to enter in at the straight gate." "Agonize" for the faith once for all delivered.

We are reminded of the word of the writer to the Hebrews: "Ye have not yet resisted unto blood striving against sin:" "You have suffered great loss, but your lives are still spared."

We are in danger of spilling innocent blood if we strive against those we think to be sinners. But we can make no mistake in "agonizing" against sin, for there is no one of us who is ignorant of the location of the nearest citadel of sin.

Paul understood well where the field of battle lay: "So fight I, not as one beating the air, but I maul and master my body, lest having preached to others. I, myself, should be rejected." And because he won here, he could at the end cry in triumph: "I have fought the good fight, . . . I have kept the faith."

O God to us may grace be given
To follow in (his) train.
—*Watchman-Examiner.*

* * *

SURE SIGNS OF PROGRESS

By Rev. Lawrence Keister, D.D.

WHEN "he that feareth God and worketh righteousness is accepted of him" and also of the leaders of religious organizations.

When men welcome the prophets sent by God and therefore need not justify themselves by building their tombs after they have been slain.

When the Bible is not changed to suit the whim of every Tom, Dick and Harry but is honestly accepted as the one book that tells us of our moral responsibility and of spiritual life through Christ.

When popular errors are corrected with as much candor as discretion and devotion to truth and righteousness leaves no room for selfishness and personal ambition.

When He whose right it is to reign is allowed to oversee bishops, preside over presidents, teach teachers, actuate editors, sanctify secretaries, superintend superintendents, evangelize evangelists, empower pastors and lead church leaders all the way down to the door keeper in the house of the Lord.

When Christian life is both an end and a means: an end worthy of one who is created in the image of God; a means of advancing the kingdom of God by commending to all men the life that is spiritual and eternal.

Flashlights

By Edwin Whittier Caswell, D.D., Middletown, Delaware.

The observation of Children's Day

There is no pageant on earth so grandly inspiring as is seen in Prospect Park, Brooklyn, early in June, every season, when all the people of Brooklyn turn out to behold 100,000 children marching with flags, banners, May poles and bands of music, as they pass in review before the President of the the officials of Greater New York City. This parade is but a sample of the million Sunday school children in this metropolis and of the eighteen million in the Republic. What an army for the conquest of truth and righteousness throughout the world! What they are to become will decide the destiny of this country and influence the peoples of the world.

Children's Day means a Christian education for many young men struggling with poverty in our schools and colleges. It means bringing the children nearer to Christ, which means a world for Christ. It means a closed Sabbath and an open Bible, a free church, free schools and a free press. It is the open door for the true, the beautiful and the good, and the closed door for the saloon, the brothel and the gambling den, the hell of bribery, graft and political corruption.

The peaceful battles of the world are fought while training, guiding, educating and saving the children. The light of education and the Light of the World are the pillars of cloud by day and of fire by night, leading humanity towards the goal of happiness.

The wealth of flowers everywhere on Chidlren's Day is like the ministry of the angels. They are the angels of earth, wooing the children to a nobler life. Flowers are symbol of childhood in its purity, beauty, fragrance, cheery faces, bright smiles and winsome looks.

"Lord, I would be Thy lily,
Thine own, fair, fragrant one,
Thyself my golden centre,
Filling my heart alone.
Lord, I would be Thy loved one,
White-robed in purity;
And live with Thee forever,
Throughout eternity."

Flowers are the stars of heaven, gleaming on earth; while children are the stars of earth, on their way to heavenly shining. Multitudes of bright flowers, laughing from their little beds, are God's great baby show, in Nature's home. How politely they nod, as they welcome the passer-by. How they send up their perfume, as the "billows of bloom" greet the eye!

The flowers are God's thoughts about beauty, while the heavens declare His glory, and the children His loving kingdom.

There comes a time when "the flower fadeth," but in the springtime, as soon as the snows of winter are gone, up the flowers spring again, in all their glory. One little girl said to another, speaking of the burial of a playmate, "What did they do with Lily?" "Oh, they buried her in the ground." "What, in the cold ground?" "Oh, no," the other replied, "in the warm ground, where the ugly seeds become beautiful flowers."

Flowers, like children, find their way into many places of usefulness and blessing. Some shine by the bedside of the sick; brighten the home of the poor; the slums of the dirty street, as well as the mansion of the rich. Some adorn the bier and the grave of departed friends; others shine in the prison cell, while vast myriads of flowers of all colors, shapes and sizes gladden the eye of the traveler, as they look upward to the blue sky from field, garden and mountain side.

As flowers on trees give way to fruits, so the children will soon be fruitful boughs in the orchard of humanity. If the little branches abide in the Vine, they will bring forth much fruit.

It is thought that there are in the United States, among Protestant Sunday schools, four million children, who are not yet a part of the Vine. Children's Day should be a time for impressing childhood with the importance of becoming members of Christ's kingdom. All the recitations and songs should have this trend Christward. Then will this day also have a blessing for the parents and friends who are attracted to the services to listen to the children's part in the exercises. They will be pleased

with the Church, which takes such an interest in the spiritual welfare of their little ones. Looking upward the way their children are going, they will see the Star of Bethlehem and follow its light, and, beholding the beauty of the flowers, they will see "the Rose of Sharon," and be charmed, with the beauty and fragrance of His holiness.

*

But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea.—Matthew 18:6.

As the army of General Sherman began its celebrated march through Georgia, it was ordered to fire if it should see anyone in front. A few Confederates trying to escape, sought to flee from the cellar of a house. Just as the guns were elevated to fire, the cry "Halt, Halt!" rang along the line. "Why halt?" A little boy was running towards the ranks. Not a shot was fired till the child was safely out of the way. A whole army was stopped by the little innocent boy.

Has civilization advanced during the past half a century? Did the cry of the children on the Lusitania stop the deadly German torpedo? Was there any mercy for the innocent, helpless babies? An everlasting *no!* will ring through all coming time to the shame and infamy of the government of Germany. Herod-like, the little ones were slain. Better that the men and their merciless submarine had been sunk in the depths of the sea. "War is hell" and it makes men hellish when they mutilate the little ones as with the tomahawks of savages.

Suffer the little ones to go free, so saith:

"The little child of Nazareth,
The world is wide, but all its heaths are thine;
Wherever children's firelit faces shine
Thy child's heart answereth."

*

MATERLINCK'S BLUEBIRD

Maurice Maeterlinck began his career as an author in the year 1889, at 27 years of age. He still resides at his birthplace, Ghent, Belgium. Among his dramatic writings, the "Bluebird" is considered the most celebrated. His wife rendered the drama into story form for children, which has been carefully edited and arranged for schools. The purest morality is portrayed in this wonderful work, using the most simple elements in nature to illustrate the story.

The drama might be styled "The Child's Pilgrim's Progress" in right living, doing and thinking. In his book, the writer pictures the desire of the soul for happiness, which is an instinct in the heart of man. Two children are sent forth to find the Bluebird which a sick child needs to make her well and joyous. They never found a Bluebird in the land of Memory but at once it turned black and became a croaking raven. Once they found a flock of bluebirds in the land of the ideal, but soon they lay dead in their hands. So, while ever looking into the past or the future, happiness seemed to elude their grasp. Lowell's cup of the Holy Grail was at their own door in their own home and they knew it not. So it was with the man who sold his farm to search for diamonds, while acres of diamonds were found by the purchaser on the property.

As the children awakened from their dream search, with their mother brooding over them, the mother of the sick child who longed to have a bird, is at the door. Tyltyl says, "I will give her my dove;" as he takes it from the cage, he cries out, "Hullo! Why, he's blue, much bluer than when we went away! This is the bluebird we were looking for; we went so far and he was here all the time."

Happiness is in the soul when you do something for another. The bird became blue when the child was willing to give it away. When the bird completed its mission to the sick child, it flew back to its cage in the cottage. Bread cast upon the waters of charity returns many fold larger than when going out. Joy is found in doing good, in losing your life for others; not in seeking to save it. Our Lord endured Calvary's cross for the joy set before Him of saving and blessing a race.

Birds clothed with the beautiful plumage of pleasure for self soon fade and die, but the bird unfading and perennial is the one that comes from your own home and heart; giving yourself for your church, your country and your God. Luxuries and mere pleasures never made a hero. We must work while the day lasts, consecrate, deny self if we would find a character and a home among immortals.

The Bluebird of the brotherhood of man is in your own heart; therefore we do not need to chase bluebirds of fashion, pleasure,

riches and honors of this world. They are the ones that wither when caught. Cultivating the bird of paradise within you, we shall be wafted one day upon its wings to the upper garden.

The soul was created for holiness and happiness as the harp for music, but only the Master Musician can awaken richest melodies when we yield to His touch and gather lessons from His life. First seek Himself and all His works will contribute to your joy. Divine truth is the fountain of happiness; we must lose self to find it, sometimes suffer to enjoy it.

Chasing the bluebirds of ever vanishing amusement will not bring lasting pleasure. The fountains of joy are in the soul where the water of life is flowing out to others.

*

And whoso shall receive one such little child in My Name, receiveth Me.—Matthew 18:5

Christ estimated children by what they might become in this world and in celestial realms. He knew that each little babe might unfold immortal powers for its blessedness and His glory.

Every cradle is a prophecy of a mysterious and powerful future. Each little traveller is knocking at the door of opportunity and is in the arms of Christ, as well as in it's mothers, receiving His kiss of blessing, His words of welcome in the great family of the heavenly Father.

The child in faith, trust, simplicity and love is like those of the kingdom of heaven. Doubt, treachery, fear and jealousy have not yet soiled the whiteness of the child heart. Wicked parents have often been kept from crime because they hesitated to taint the names of their children and many a father and mother have been led by little hands into the kingdom of righteousness, "for a little child shall lead them." As a mother loves, so Jesus loves; as a father pities, so the Lord pitieth His children.

If all Christian parents would consecrate their children to Christ as Hannah did Samuel and Monica did Augustine, millions of young people would be saved from evil ways. A child can love the Saviour almost as soon as it loves its mother. A great divine once said, "If he could have a child till it was six years old, no one could ever win it away." If the church would win the world, it must win the children first. How sad that many hold the children off till they wander away thinking that the lambs are too young to be housed in the fold of the Good Shepherd.

*

THE UNITED STATES A CHRISTIAN NATION

Harry F. Atwood, in a little booklet entitled "Keep God in American History," has given quotations of the wise words of the founders of our Republic, from which we have made some extracts.

In the Compact of the Mayflower, the Pilgrims began with the sentiment, "In the name of God, Amen! We have undertaken for the glory of God and the advancement of the Christian faith." These words are the foundation stones in our national edifice. In erecting the superstructure, the framers of the Constitution built in many similar sentiments. In our immortal Declaration of Independence we read, "Appealing to the supreme Judge of the world for the rectitude of our intentions and with firm reliance upon Divine Providence." Who would desire a stronger statement than this to indicate the purpose of the founders?

In framing the Constitution, it seemed impossible for the representatives of different sections of the country to agree upon the various articles proposed, until Benjamin Franklin made the following address, saying:

"Mr. President: In this Assembly we are groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us; how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understanding? I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the sacred writings, that except the Lord build the house, they labor in vain that build it. I firmly believe this; and I also believe that without His concurring aid, we shall succeed in this political building no better than the builders of Babel; I therefore beg leave to move that hereafter, prayers imploring the assistance of heaven and its blessing on our deliberations be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate at that service."

George Washington followed these remarks with these words: "Let us raise a standard, to which the wise and honest can repair; the event is in the hands of God. If to please the people, we offer what we ourselves disprove, how can we afterwards defend our work?"

Alexander Hamilton exclaimed, "The sacred rights of mankind are not to be rummaged for among old parchments or musty records. They are written as with a sunbeam in the whole volume of human nature by the hand of Divinity itself. It is impossible for the man of pious reflection not to perceive in our Constitution the finger of that almighty Hand which has been so frequently and signally extended to our relief."

Daniel Webster once said "The ends I aim at shall be my country's, my God's and Truth's." In Abraham Lincoln's farewell address to the inhabitants of Springfield, he uttered these words: "To-day I leave you. I go to assume a task more difficult than that which devolved upon George Washington. Unless the great God Who inspired him shall be with and inspire me, I shall fail. Let us pray that the God of our fathers will not forsake us now. To Him I commend you all. The great God can stay here with you and go there with me."

President Benjamin Harrison on leaving Indianapolis for Washington said: "There is One Whose help comes even into the quiet chamber of judgment and to His wise and unfailing guidance will I look for direction and safety." Grover Cleveland declared: "Above all I know there is a Supreme Being Who rules the affairs of men and Whose goodness and mercy have always followed the American people, and I know He will not turn from us now if we humbly and reverently seek His powerful aid."

In William McKinley's last public address at Buffalo he said, "God and man have linked the nations together." Soon after, as he received two bullet wounds, in the Divine spirit of forgiveness, he exclaimed, "Let no man hurt him," and then, thinking of his invalid wife, remarked, "Break the news gently to her." In his last moments his testimony was, "It is His way; His will, not ours, be done," and they sang, "Nearer, my God to Thee."

The Apostle Paul cried, "Give me Israel or I die." Israel for Christ. Knox's prayer was, "Give me Scotland or I die." Scotland for Christ. The cry of the Pilgrim was, "Give us religious liberty or we die" —America for Christ. Liberty and freedom of conscience for humanity's sake, for the world's sake, for Christ's sake. Let the King of glory come into our halls of legislation; then our future will be secure, solid as Plymouth Rock and bright as the hope of the Pilgrim Fathers.

Our Christ, our churches, our schools and colleges are the hope of the nation. As our country is made up of pilgrims from all nations of the earth, so it should be a home for all in which to worship the God of heaven and to dwell in a land of Canaan on earth. We have the wide territory sufficient to house the world, to make our nation the central kingdom of power among all peoples, a composite nation for right, truth and the Christ of the Bible.

The victory in the conflict of the ages of right over wrong will be won in our glorious land if we are true to God. Christianity and education are the only powers that can fuse and unite all nationalities and races, making them one in the republic of God Almighty. Then the kingdoms of this world will become the kingdoms of our Christ; God will do His part—shall we do ours?

*

THE TWO FLAGS

Webster defines the word "sacrament" to mean originally the oath of allegiance taken by the Roman soldier, to be loyal to the Empire. It was considered a sacred oath, as we today regard loyalty to our flag the symbol of our liberties and principles. It is a pledge to defend the government, the home and the right. The flag of the Republic stands second only to the Cross, the banner of soul freedom in Christ.

Jacob Riis, while visiting Denmark, his native country, was taken ill. Looking out of his window one day near the sea, he saw a ship passing, flying the American flag. He knew that all his possessions, his influence and his life had been dedicated to the defense and preservation of that flag. To him, its shining stars stood for forty-eight states; its stripes for thirteen colonies, its red for the blood of patriots, its white for purity and loyal devotion and its blue for the heavens of freedom. He sat up in bed and shouted, laughed and cried by turns, exclaiming, "I knew it was my flag and that I had also become an American!"

The Stars and Stripes stand for law and order, security and safety, liberty and fraternity. Surely the God of nations must look down upon our emblem as a sacrament to peace and truth, a service and self-sacrifice for the promotion of righteousness in the earth.

One other flag only, the Bible banner of freedom—the Cross—waves over a wider realm, a longer future, a higher ideal, meaning fixedness of character for time and eternity, and patriotism to the high and holy One of heaven. May the two flags never become antagonistic, but wave on in harmony, in progress, peace and blessing, standing ever for human rights against inhuman wrongs.

CHURCH AND STATE

Christ showed his measureless wisdom in his answers to difficult questions. When asked about the family relationships of heaven, he replied: "They are as the angels of God in heaven." "Are there few that be saved?" "Strive to enter in." "When shall these things be?" "Be ye also ready." "What shall this man do?" "Follow thou me." "Who is my neighbor?" The Good Samaritan parable was the answer.

He who is the Truth did not need to reason or investigate to find it.

On this last day of Jesus' public ministry, the Pharisees and Herodians were plotting together to get a case against Christ. They sent young disciples with flattering words in their mouths, saying: "Master, we know thou art true. Tell us, is it lawful to give tribute unto Cæsar?" If Christ took the affirmative, then his influence with the masses of the people would be gone; if the negative, then they could bring him before Pilate as rebelling against the Roman Government. Jesus exclaimed, "Why tempt ye me, ye hypocrites? Show me a penny." Looking at the face of the Emperor Tiberius on the coin, he asked: "Whose image is this?" They replied: "Cæsar's." Then came the words that have been engraved upon history and humanity: "Render unto Cæsar the things that are Caesar's, and unto God the things that are God's."

It was an acknowledged rule that to accept the coinage of any king was to own his supremacy. It was therefore lawful for the Jew to pay the poll tax to the Roman Government. These evil emissaries were so confounded, they durst not ask him any more questions, "for never a man spake like this Man." Christ added the grander lesson, "Render unto God the things that are God's;" give yourselves in holy obedience to his kingdom. Let not your loyalty to Cæsar interfere with your allegiance to God.

But what are the things that are Cæsar's? Where do we draw the line between human and divine governments? The great Teacher enunciated general, vital principles of obedience and obligation, but left to the individual their application. When the human conscience is invaded by the State, we must obey God rather than man.

Christ did not endorse the union of church and state. The church has a higher realm in which to rule. She should not become a usurper over the state. When the church has sought to rule in both realms, she has become as terrible a tyrant as the most despotic monarch. The sacred domain of the individual liberty of body and soul has been sacked and tortured on the rack and flame, and the church has been corrupted by the power of wealth and worldliness which it has acquired. Christ's kingdom is not of this world but covers infinity and immortality. How small seem the little affairs of civil, social and temporal life in this momentary existence, when compared with the unending future! Therefore, it is difficult to tell where the boundary line of the state ends and that of the church begins. But there is such a line and each person must decide for himself when the state encroaches upon his religious freedom, or when the church seeks to place her golden throne above the governments of this world. Let the Golden Rule be the golden mean between the church and the state; then peace and progress will prevail.

*

The Vision of Nations.—Deut. 32:1, 3, 4.

Moses' final writing was a heavenly inspired song. It reminded Israel, after his departure, of the way God had led them and of the unchangeable principles of truth and justice, the supremacy of law, and obedience to the Law-Giver and Life-Giver.

Almighty God is here pictured as the moral ruler of the universe, with all nations of the earth subject to his will. This song was no doubt a portion of the inspiration in the hearts of the Pilgrim fathers who founded our Republic on the Rock of Ages, proclaiming liberty, freedom, equality and inalienable rights to all the people.

Nations who forget God and their true relationship to each other perish in war or crumble early in the dust of centuries.

No nation can safely become neutral regarding the great moral principles of Holy Scripture. Some have in the past asserted that there is no God but nature, no future beyond death, while others have said, "Might is right;" that neither God, man nor the devil have any individual personality or accountability. Meroz was cursed not for aiding the enemy directly, but because he did not come up to the help of the Lord

against the mighty. The fig tree was blasted, not because it was baneful, but because it was barren.

The nations of wider vision behold, as Moses did, beyond the narrow horizon of the present earthly Canaan, out into the infinite spaces, an everlasting country. If the pillar of fire and cloud of the personal presence of God is followed, we shall lead other nations out of the hell of war, of bigotry, superstition and paganism, into the uplands of enlightenment and universal peace.

*

PEARLS OF PAIN—A NEW PARABLE

A mother in the far East, who had given back to heaven her two little ones, was visited by a friend, who told her of a story of a rich king, who once gave a beautiful pearl to a poor woman. This treasure gave her exceeding joy; her chief care was to keep it safe.

One day the king came and took the pearl into his hands and carried it away with him.

The lonely woman wept in her sorrow, fearing she had been unfaithful. Then the king came and gave her a diamond, filled with beautiful sunlight.

This she kept longer than the pearl, and it filled her with delight. One day the king said, "My daughter, give me the diamond; I have need of it."

She pleaded piteously, but at last yielded and her treasure was gone.

Soon after the king invited her to his palace. On entering a beautiful room, she saw both the pearl and the diamond in splendid settings far more brilliant than when she surrendered them.

Then the king said, "Look into this glass." She looked, and saw a crafty counterfeiter taking from her house the pearl and diamond, and putting in their place a base imitation.

The king said, "This would have happened if I had not removed the gems to my palace."

The sorrowing mother realized by this story that the heavenly Father knows when best to call the pearls of the household into his palace, where he may keep them safely for our homecoming. He sees what pearls of purity are forming in sorrowing hearts, when we are longing for the angel children. He knows in what a little while he will return them to our arms.

Is it not well to remember that we reap the best harvest when we sow in tears and that one day we will return, bringing our sheaves with us; that storms make us more quickly seek the harbor.

*

Jesus was no recluse. He was fond of human society. There was a family festival in Cana. It was a time of merrymaking. Jesus was invited. The family may have been relatives of His. He and His mother were there. His presence robbed the occasion of nothing of its gladness. Rather, He added to it. He manifested the glory of a companionable soul. Think what this means. The Son, who is the express image of the Father, proves that "the heart of the Eternal is most wonderfully kind." Moreover, He manifested the glory of a gracious and ministering friend. These happy folks were in trouble. Jesus' time to work miracles has not yet come, but He consentes to anticipate the moment of the revealing of His power. So doing, He manifests the glory of a perfectly unselfish spirit. How often we seek His miraculous intervention in natural processes for our own purely personal purposes! We even dare to ask spiritual gifts that we may use them to our advantage. In doing so, we add to our prayers, "for Jesus' sake," when if we were candid, we should confess we are asking for our own sakes!

The marriage miracle manifested the glory of super-human power. "The conscious water saw its God and blushed." Marvelous miracle was this, and yet it was but the accelerated process which the God of Nature repeats in every vineyard, and in every wheat field of the earth. Have we forgotten that the Christ of Cana is the Lord of Nature? Yet after all, the best test of power is power over human life. Christ had that and has it still.

*

Sanctification is making real in our lives our condition in Christ. If we are sanctified in Christ, it is our business to be sanctified in ourselves. Make the real state correspond to the ideal. The gospel is the opposite from morality. Morality says, "I ought to be holy, therefore I will be holy." The gospel says, "Ye are holy in Christ, therefore be holy in yourself."—*A. J. Gordon.*

Prayer Meeting Service

By A. William Lewis, B.A.,B.D., Hay Springs, Nebraska.

June is named after Juno, the wife of Jupiter and the Queen of Heaven. Surely the month is well named. In this northern hemisphere June is the Queen of months. The breath of Heaven is in the air, and the life of the Eternal is beautifully symbolized in myriad forms. It is easy to see the beneficent Creator in the earth as well as in the sky.

The Efficiency of Love

I CORINTHIANS 13.

PAUL was the apostle of action and of faith, but he wrote this immortal ode to *love*. "Love never faileth."

Organization does not make efficiency, though it may make for it. What the Church needs is more power, not of wealth and influence and office, but of love. This is the key to the problem of the Church, and of God in the world. Love is essential for life and joy, for hope and inspiration; but the emphasis in this article is on its efficiency.

It will take something more than the League of Nations to make all peoples *one*. The Washington Conference has been of supreme value in this emphasis on love, which removes the causes of war. "God has made one of all nations on earth."

"Love alone can unify the forces of the Church local and universal. Love alone can neutralize the seductions of the world, and enthuse the soul for God and Humanity. It not only thaws the icy fetters, but it woos into life, as the sun in June. Love alone can make all service *glad*. Appeals are often felt to be a bore; but love sees them to be opportunites, and rushes to embrace the privilege.

If we are to furnish this power to others, we must first *have* it. To get it, we must open our heart to Christ. "We love Him because He first loved us." Then we must get better acquainted with Him, through fellowship and experience and service. The Church and its ordinances are intended to keep us in closer touch with God; and the world with its multiplicity of demands and tests is given us for practical purposes. The source is infinite, and we may have just as much efficiency as we have faith and energy to appropriate this divine dynamic, the unfailing love of God.

The Domain of Christ

MATTHEW 6:5-15.

For what definitely have Christians been praying for 1900 years while they were saying, "Thy Kingdom Come?" It has a twofold meaning. It is the outward organization on earth of the Cause of Christ, and it is also the rule of Christ in the human heart. It is now and here, as a foretaste and pledge of the future. It is not political, but it is spiritual, revealing its power in morality. It transforms the individual, society, and nation.

H. G. Wells certainly makes people think; but few can think with him, for most of us are restrained by facts and sanity. One political organization for the whole world would be an unmitigated curse. One Church, as an organic whole, would spell ruin, if history teaches us anything and if human nature remains human. The domain of Christ is spiritual, permeating and vitalizing human organizations and national governments. The Revised Version brings out this truth. "The Kingdom of this world is become the Kingdom of our Lord and of His Christ; and He shall reign forever and ever." (Rev. 11:15). The spirit of the world has ruled the nations; but ultimately the Spirit of Christ shall rule in all, making peace.

Christ's Utopia will not interfere with the plans of the citizens of any nation; but He will be the power behind the Throne and the Presidential Chair. President Wilson emphasized the fact that the nation must be governed by the same principles as the individual. So it will be in society. Every man and woman has a divine right, as truly as kings. The Spirit of Christ recognizes this, and rests upon the divine might of right. Righteousness and kindliness are the two great pillars of God's throne in heaven and on earth. Where the Spirit of Christ rules, there He reigns in His Kingdom. He claims earth for His domain.

Character Building

I CORINTHIANS 3:10-15

"Some are born great; some achieve greatness; and some have greatness thrust upon them." It is considered good fortune to inherit wealth; but it is far better to honestly gain wealth. Lincoln and Garfield rose from Log Cabin to White House. Building a great character is more than this, more than name or position or wealth. "'Tis only noble to be good. Kind hearts are more than coronets, and simple faith than Norman blood."

"Cash does not command character; but character commands cash." Mr. Babson preaches that goodness pays in a material sense. But "A man's life does not consist in the abundance of the things which he possesses." A man may become like God. We are our own master builders and the architects of our own destiny.

To achieve a worthy character, we must *begin right.* "Other foundation can no man lay than that is laid, even Jesus Christ." Our house must be built upon the rock. "Let each take heed how he buildeth." God gives us the materials and the specifications. We are responsible for the workmanship. When the structure is completed, it is given to us for our own eternal dwelling. God is the Architect; Christ is the Contractor; and we are the workmen. "He that heareth these sayings of mine and doeth them not is like a man that built his house upon the sand." As Moses saw the pattern of the Tabernacle in the Mount; so we see the pattern for our Character in Jesus Christ, the Man of Galilee and the eternal Son of God.

As we build we must depend absolutely upon the Holy Spirit. "Without me ye can do nothing." He guides us into all truth. It is the spirit of the act that counts for more than the act. Two men may do the same things, and yet be very different. "We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial. We should count time by heart-throbs. He most lives who thinks most, feels the noblest, acts the best." Then, not only our body, but yet more our character is the "Temple of God."

Unquestioned Obedience

ISAIAH 6:1-8

The call of God comes to each of us as truly as it came to Isaiah. He may not call us to do the same things, but that is of very little importance. The secret of success is seen in Isaiah. He perceived God. He assented. He offered himself in unquestioned obedience. "Here am I; *send me.*" Doing this, failure is impossible.

If we do God's will, then the responsibility rests upon Him. We do not know history unless we see in it the working out of God's purposes, to "one far off divine event to which the whole creation moves." "In simple faith like those that heard besides the Syrian Sea the gracious calling of the Lord, let us like them, without a word, rise up and follow Thee."

Read the lives of "John P. Williamson, a brother of the Sioux," and of Kanamori, the Japanese evangelist of the famed three hour sermon. Caleb and Joshua were like Isaiah, surrendered to God. Then we are prepared to hear God's call, in heart and mind. Besides, we must be listening, in meditation and prayer. Many a Christian is like a child that runs away so as not to hear the Mother call. Moreover, we must be ready to act, glad of the opportunity, glorying in the privilege. The young, full of life, glory in action, against a storm, in some stirring test, with something to achieve. We may be perfectly confident; for the work is God's. We trust not in our own strength, nor in our wisdom, nor in our perseverance. The whole work is one of faith, implicit trust. "I will trust and not be afraid." "I can do all the things through Christ Who strengthens me."

Jesus set us the superb example. During the forty days of temptation He looked at the future from every point and studied out the inevitable issues. The way of least resistance did not captivate Him. He chose the hardest way, because He heard the call. "Here am I, send me;" "and the angels ministered unto Him."

* * *

It was a saying of Phillips Brooks, that a man's first wonder when he began to preach was that people did not come to hear him; after a while if he were good for anything he would begin to wonder that they did.

July is a regal month, named after JULIUS Cæsar. We often think of it as the month in which we are expected to lounge, spiritually. The intense heat should make us intense in our devotion to the higher things of human life, for which many at that time have leisure. Inspiration does not always mean perspiration. White fires may be calm.

The Christian Ambition

MATTHEW 4:18-25.

Our ambition is more than salvage. Some people still think of salvation as rescuing flotsam, jetsam and ligan. It is much to snatch a brand from the burning. If we are safe, it is great cause for gratitude; but we are saved to be something worth while, and to serve, to be the best ever.

Peter and Andrew were fishermen, hence the figure of speech "Fishers of men." However it was net fishing, and not with the "fly" or bait, concealing a hook. There is no hook in the Gospel work. We want to be experts in winning souls for Christ and the better life. So many are "a back number." We want to be of "the inner circle." (Rev. 14). During the war the American boys helped to shove a truck up a muddy hill; but at the top they saw officers inside. They shoved the truck down the hill with its lazy freight. Some in Churches want to ride. Bah! Army, not Ambulance!

True ambition is like fire in the locomotive, like the "juice" in trolley wires. To follow Jesus means strenuous faith, in action. We can never catch up to Him. It leads us out of ourself. "Self is the only prison that can ever bind a soul; Love is the only angel who can bid the gates unroll." "Love thyself last. Cherish those hearts that hate thee."

Our ambition is to be like Jesus in *spirit*. "Fairest among thousands, altogether lovely." He felt no grudge, no revenge, no retaliation. He did not try to compel, but to win. Napoleon on St. Helena said to General Bertrand,—"I know man, but I tell you Jesus Christ was no mere man. Between Him and whomsoever else in all the world there are no possible terms of comparison. Alexander, Cæsar, Charlemagne, and myself founded empires, upon force. Jesus alone founded His upon love, and at this hour millions would die for Him." We should follow Him in word and act, especially after the "marginal people." The love of God is the dynamic of winsomeness.

Stewardship

1 CORINTHIANS 6:19, 20
2 CORINTHIANS 8:9

Read Ruskin's Dream of a May Day Party. The children fought for what was not really theirs, and ruined everything. Let us remember that we hold everything as trustees. The Government taught us this in war time. God has a prior right even to the Government. "We are not our own; we are bought with a price; therefore glorify God." Irresistible logic!

Let this get on your nerve, not sensor but motor nerve. Think of the tremendous need. The demand regulates the supply and the price. Look at the unrest in America. The material need in Soviet Russia is a symbol of the deeper need throughout the world. We must take account of our stewardship from that viewpoint. The good Samaritan set the pace. It is easy to help those on the other side of the earth, through the avenues opened up by the Church. Our foreign missionaries have gone to the robber-infested localities and they are willing to act for us in relief of the physical and spiritual distress. The Jewish law of tithes does not hold with us; but, if they needed to give one-tenth when the need was so slight, how much more should we give, if we can possibly spare the money! We owe much to God; and we can pay him back only by helping our fellowmen, who need. We can at least in this way show our appreciation. We ought to do this in a business-like way. So many give their leavings for Christ's cause. We should keep an account with the Lord, and not deceive ourselves into thinking we are generous, when we are miserly. The amount given for such purposes is an abiding satisfaction. What we spend on ourselves often leaves a bad taste in our mouth. Think what it will mean to you and to those you have helped, when you come to review life's opportunities. Love makes this stewardship an abounding joy. Christ though rich became poor for us

A Great Mystery

1 TIMOTHY 3:1-16.

Mystery appeals to curiosity. That is natural and right. Chidren are born living interrogation points, as soon as they wake up. There were mysteries in the most ancient rites. We read of "The Mysteries" in Medieval Literature. The Sacrament of the Lord's Supper is a mystery. All life is mysterious, especially the spiritual life.

Mysteries may be knowable, as in secret societies. Oxygen is necessary to life, and hydrogen is a light gas; but water is heavy and drowns. Read Sir Oliver Lodge on the growth of life, and Huxley on the development of the egg. It is reasonable to believe in the mysterious, as fire, light, the rainbow, in life. "Without controversy, great is the mystery of godliness." We may use and appropriate the mysterious, as electricity; so we believe in Christ, as God manifest in the flesh, though we may not understand His atonement, nor His birth, nor the nature of His resurrection.

Life is not an exact science, like mathematics. The rose is more than its ashes. Life is more than the flesh and bones and blood. Tears are more than salty water. Who can weigh love? Experience is necessary to the understanding of the Gospel. Many think they know religion and godliness, looking on from the outside. They criticize the Church and Christianity and Christ, because they have no experience of the mystery, and fail utterly to comprehend anything of their meaning. Many great men failed to understand Jesus, but He was "justified in the spirit, seen of angels, received up into glory." "Believed on in the world," He has inspired millions of men and women to become heroes, and even the nations of earth are following in His steps.

The result of believing in Christ is a mystery. We read about Lincoln, and we simply admire him as a prodigy. We believe in Jesus as the manifestation of God; and, presto! a new spirit enters into our soul. Our mind gets new visions of truth; and our heart has new loves born; and the will glories in partnership with the divine will. Self is forgotten, and Christ is all in all. Godliness becomes a passion. Prayer is a mystery; but its power is seen on every hand. "More things are wrought by prayer than this world dreams of." The consecrated life is a mystery of joy unbounded. Death is a mystery, but we know that we shall be like Him, when we awake.

Stewardship of Jesus Christ

LUKE 10:17-24

Why did Jesus rejoice in the Holy Spirit? "All things have been delivered unto me of my father; and no one knoweth who the Son is but the Father; and who the Father is but the Son, and he to whomsoever the Son willeth to reveal Him." Again He said, "No one cometh unto the Father but by me." What a stewardship! All the earth is given over to Jesus Christ in trust. The whole welfare of the Kingdom of God on earth is put into His hands. Jesus Christ is responsible for its establishment and perpetuity.

When Jesus was in the wilderness tempted of the devil, He knew this stupendous truth; and He scorned to take the easy road, of least resistance. He chose the way of antagonism, the way of hatred, the way of the Cross. "He set His face steadfastly to go up to Jerusalem." He never swerved from the task. Now he rejoiced in Spirit. "For the joy that was set before Him, He endured the Cross, despising shame." *He was true to His trust.*

He congratulated His disciples that they were permitted to see the working out of this great stewardship. Prophets and kings had desired to see these things; but it was the privilege of those living at that time. The past had led up to this. The experience of the Seventy had shown them. We, who live to-day, have seen these things, and greater things than were seen in the days of Jesus on earth, proving the stewardship of Jesus Christ. "We are living, we are dwelling in a grand and awful time, in an age on ages telling, to be living is sublime." We see these things in the success of the Gospel in our own land, in foreign countries, in millions of changed lives, in a new alignment of the nations, in our experience.

Jesus Christ is making good in His stewardship through His Holy Spirit. "When He the Spirit of Truth shall come, He will convict the world of sin, of righteousness, and of judgment." "Ye shall receive power after that the Holy Spirit is come upon you." This Dispensation cannot fail.

The Library Table

Helpful Books on Evolution

By Professor L. S. Keyser, D.D., Springfield, Ohio

THE controversy over evolution has become lively and interesting. Mr. Bryan has stirred up "a hornet's nest." The chief sin charged against him by his critics is that he is "no scientist" and no "scholar." Therefore he "does not know what evolution is." Some people sagely remark that he mistakes Darwinism for evolution as it is held and taught today.

One cannot help wondering why Mr. Bryan cannot understand what evolution is. We have just finished a second reading of his chapter on this subject in his recently issued book, "In His Image." We find that he has a clear idea of his subject and states it without obscurity. He proves his knowledge of the subject by quoting directly from Darwin, giving the titles and pages of the books quoted. He also quotes from the following writers, Etheridge, Beale, Fleischmann, Bateson (1922), Leuba, Kidd, Romanes, Huxley, Nietzsche, and Canon Barnes. This surely proves some knowledge of his subject. Besides, he goes into a discussion of the chief contentions of the evolutionists, namely, the origin of matter, force, motion, electrons, spontaneous generation, the transmutation of species, the structure of the eye and its origin according to Darwin's guess, and the descent of man from the lower animals. All this would seem to indicate a pretty fair knowledge of the subject.

Why is it so very difficult to understand what evolution is? Why, it is being taught to our high-school boys and girls, and even some children in the grammar grades are discussing it. Only a few weeks ago a young man in high school told us that his teacher taught evolution, and he (the student) gave us a very clear idea of the subject. Why cannot Mr. Bryan, then, understand it? Why do evolutionists teach it and write about it and try to popularize it, if it is something too recondite for people of ordinary intelligence to comprehend? Moreover, if it is so very, very difficult and mysterious, what good will it do for humanity? If not even a man like Mr. Bryan can get a proper conception of its a, b, and c, then it can be of little practical value, and would better be thrown into the discard.

But evolution, they say, is not taught today as Darwin taught it! Certainly not in all particulars. Few scientists today believe that "natural selection" and the "struggle for existence" are sufficient to account for the origin of species. But that does not mean that the chief contention of Darwin, namely, that everything has come about—at least, after the first germ of life was made—by means of naturally unfolding processes. If the evolutionists of the day discard Darwin, then *what do they hold?* Just what is the theory of the origin of matter, force, life, sentiency, intelligence, personality, conscience and spiritual experience? We must insist on an explicit statement, or we shall be forced to conclude that the evolutionists either cannot give one or do not want to do so. To press the matter still further, we would ask whether they believe that God created the universe, as the Bible teaches (Gen. 1:1); that he created man in His own image (Gen. 1:27); that He made woman by a direct act (Gen. 2:20-24); that man fell from his high estate by an act of disobedience (Gen. 3:1-6). These are the *crucial* questions; let the evolutionists of all sort and persuasions answer them.

What is the general effect of evolution on the attitude of its advocates toward the Bible? The philosopher, Hegel, was perhaps its first proponent in the realm of philosophy. As we know, he was far from being a Christian believer. Its founders in England in physical science all became agnostics—Darwin, Huxley and Spencer. The materialists of Germany, Haeckel, Vogt, Cabanis, Fuerbach, were all champions of evolution. So were the rationalistic schools of Graf, Kuenen, Wellhausen and their followers in England and America. You cannot find a liberalist in theology nor a dissecting Biblical critic today who is not en-

amored with this doctrine. The Rationalistic Association of Great Britain (all pure outspoken infidels) profess to base their views on Darwin and the theory of evolution (see Henslow's "Present Day Rationalism Critically Examined," Chap. III). Prof. James H. Leuba, the arch-atheist of America, holds to evolution.

Note the almost invariable effect of acceptance of this theory. In 1899 E. Griffith Jones (an English Doctor of Divinity) published his book, "The Ascent Through Christ," in which he announced himself in favor of evolution; and, as might be expected, he treated the early chapters of Genesis as mere legend, folklore and tradition, by no means to be accepted as historical narratives. In 1920, Canon Barnes, of Westminster Abbey, came out in favor of evolution, and announced that, therefore, he could no longer accept the first three chapters of Genesis as historical, nor Paul's doctrine of man's fall. Only the other evening a member of a prominent city church reproached the writer for being "so far behind the times" as to oppose the theory of evolution, which he professed to accept. At once we asked him whether he believed that the universe was divinely created. He replied that matter might be eternal and that God might simply have evolved it into its present state. When we referred him to the Bible teaching, that "in the beginning God created the heavens and the earth," he declared that the Bible could not always be interpreted literally. "Do you believe in the miracles of the Bible?" we asked. "In *some* of them," he replied. Do you not see to what the theory almost invariably leads? However, he said he believed in the resurrection of Christ; whereupon we had to tell him that such a belief was subversive of the whole theory of evolution. Not long ago a woman asked us why we were so much opposed to evolution. We answered that it does not explain the origin of anything, matter, force, life or mind. "Well, who knows anything about the origin of anything?" she inquired. "The Bible makes it all very plain," we said as kindly as we could. Her reply was: "Oh, well, that is where people differ!" Our purpose in citing such instances is to show the logical tendency of accepting the evolutionary hypothesis.

And now comes Dr. Charles F. Aked with sensational announcements like these: "Mr. Bryan and His Nonsense," "What Mr. Bryan does not Know," "What Mr. Bryan Ought to Know." Dr. Aked has had an erratic career, and rejects large parts of the Bible, even scoffing at them. Just the kind of a man whom we would expect to accept evolution and assault a Christian believer like Bryan! For our part, we would not care to train in such company.

The best antidote for the prevalent obsession is to read the trenchant books that have been published within the last few years in criticism of this much-belauded theory. In the works that we shall cite the fatal concessions of even the champions of evolution are quoted in full. Clodd, Conn and Bateson all admit that none of the "gaps" have as yet been filled up, and that no missing links have been discovered. Then why must we give up our faith in the Bible for a theory that is still in the hypothetical state and that lacks scientific verification? Canon Barnes raised almost as much excitement in Great Britain in 1920 by his criticism of the Bible in favor of evolution as Mr. Bryan has in 1922 in this country by his championship of the Bible and his blows at evolution. Many protests from churchmen against Barnes were made. Among those that have come to our notice are Rev. W. Talbot Hindley's "Four Modern Isms," one chapter of which is devoted to this subject. The price of the book in this country is 70 cents. Rev. E. L. Langston came out with quite a strong argument against this much-vaunted theory in a little book entitled "Scientists and the Fall of Man," which is listed in England at 2 pence. He arraigns Canon Barnes for unfaithfulness to his ordination vows, in proof of which he quotes relevant parts of the Thirty-nine Articles to which the canon solemnly subscribed.

We can barely mention the list of books which are worthy of study, giving in some cases a few particulars. The price whereever known is given, and we are sure that Mr. Frank J. Boyer, the publisher of this magazine, will be glad to supply all these works at the publishers' prices.

Prof. George Frederick Wright's "The Origin and Antiquity of Man" is valuable for its scientific information. He proves

from geology that man could not have existed on this earth many millenniums ago. Ten thousand years are plenty. He shows in Chapter XII that there are "striking differences between man and the apes;" that "no connecting link between man and apes has yet been found;" that "*Pithecanthropos erectus* is not a connecting link." Price of the book, $2.00.

Dr. James Orr's book, "God's Image in Man" (1905), while not so recent, is of great value, because it proves the historical and scientific character of the first two chapters of Genesis.

Prof. Alfred Fairhurst has two excellent books to his credit: "Organic Evolution Considered" (1911) and "Theistic Evolution" (1919); prices respectively, $1.50 and $1.25. Prof. Fairhurst is not a preacher nor a theologian, but a Doctor of Science, and he proves from the inductions of science itself the untenable character of the evolutionary hypothesis.

It affords us pleasure to mention the following list: Alexander Patterson's "The Other Side of Evolution" ($1.06); W. H. Griffith Thomas's "What About Evolution?" (10 cents); J. E. Conants's "The Church, the Schools and Evolution" (25 cents); L. T. Townsend's "The Collapse of Evolution" (new edition, 20 cents); John D. Charles' "Fallacies of Evolution" (15 cents; Theod. Graebner's "Evolution: An Investigation and a Criticism" (80 cents). The last-named is most acute and is also very recent (1921). I also wish to mention Dr. E. Dennert's "At the Deathbed of Darwinism" (1904), which shows that even at that time Darwin's theory had lost its vogue among the ablest scientists, especially of Germany. Price 75 cents, at Lutheran Literary Board, Burlington, Iowa.

Prof. George McReady Price's books are all worthy of careful study. They are the following: "The Fundamentals of Geology" ($1.25); "Q. E. D.: New Light on the Doctrine of Creation" ($1.00); "Back to the Bible" (1920); "God's Two Books: Plain Facts About Evolution, Geology and the Bible;" "Poisoning Democracy" (1921; price $1.25). Prof. Price is also a Doctor of Science, not a theologian. He advocates a new view of geology, and we hope he will succeed in calling it to the attention of the scientists and getting them to examine it judicially. He holds that the old "onion-peeling" and age-long theory is not warranted by the facts. His theory explains all the scientific data and agrees most wonderfully with the Biblical records.

Some years ago (1916) David Heagle, D.D., Ph.D., issued a little book under the title "The Lord God of Elijah: The True Biblical Doctrine as Opposed to Evolution," in which he argued strongly for Christian theism and exposed the inadequacy of the hypothesis of evolution. Attention has already been called to Wm. J. Bryan's book, "In His Image" (1922, price, $1.75), which contains a notable chapter on "The Origin of Man," in which the evolution hypothesis is dealt with. The moral and religious effect of the theory are pointed out with much vigor. The book contains other chapters which are of real merit, especially those entitled, "In the Beginning—God," "The Bible," "What Think ye of Christ?" and "The Value of the Soul." An attractive brochure (25 cents) by Mr. Bryan has also been issued. Its title is "The Bible and its Enemies." A large part of it is devoted to the discussion of evolution.

The writer of this article, in his book, "Contending for the Faith" (1920, price, $2.00), has discussed this subject in a lengthy chapter entitled "Does Nature Make Progress?" By an examination of the facts he tries to show that "stability of type" is the dominating law in the natural realm today, and has been throughout all the ages since the divine fiat went forth, "Let each bear after its kind." There is no proof of advance by resident forces in nature when she is left to herself; no evidence of spontaneous generation or transmutation of species, not even under the most vigorous and ingenious human manipulation. Nature is not in a state of flux.

The list of books above cited is given in response to many requests from earnest young people and their elders, who do not want to take any person's mere *ipse dixit*, but desire to know the truth in science and religion.

* * *

One great need of our age is the prayerful systematic study of the Scriptures: for lack of it we have not attained to the spiritual robustness of our forefathers.—*Bishop of Liverpool.*

Outline of Christian Theology---By Professor William Newton Clarke

By Harold Paul Sloan, D.D., Bridgeton, N. J.

IT will be generally conceded that Dr. Clarke's volume is one of the most readable of theological writings. In this respect it is comparable to Professor Curtis' "The Christian Faith," which the writer found as fascinating as Ruskin's essays or Victor Hugo's fiction. In reading either Clarke or Curtis there is no sense of mental fatigue; both books throb with real living passion.

But there is this notable difference between them. Curtis' book is modern. He speaks to the modern man, interpreting to him the changeless Gospel of the centuries, the Gospel incarnate Deity gave to a lost world. Curtis does not tone down historic Christianity. He believes it, and relates it to all that is either scientific or demonstrable in modern thought. He keeps an authoritative Bible (though he does not teach the verbal inspiration theory, an objective atonement, a fallen race, and a great supernatural salvation.

Clarke's book on the other hand is not truly modern. His position is neither that of the modern liberal thinker nor that of Historic Christianity. His volume has the standing of a sort of text-book among the more conservative "liberal." It is, from the Christian point of view, defective as to the Bible, the Trinity, the Fall, the Atonement, Justification, the Second Coming of Christ.

On the Trinity his position is an approach toward Sabellianism. He rejects the full personality of the several distinctions of the Godhead, and reduces them to three modes in one mental process. The Father is God knowing, the Son is God knowing himself, the Spirit is God knowing of himself as himself. (See pages 170-174.)

This idea only has the appearance of clearness. The fact is, it surrenders the New Testament position, that the Godhead is a trinity of personalities. Nothing less than full self-consciousness in each distinction of the Godhead can explain the New Testament facts. If the Son is not a self-conscious personality from eternity and to eternity then he could not have laid aside the divine glory and have become incarnate through the womb of the Virgin.

Professor Lewes of Drew Theological Seminary in his recent paper on the Trinity has, we believe, made a very notable contribution in his suggestion that personality is an incomplete idea, that the real unity is the society of personalities. God would thus be three in personality and one in being; and his unity would be at once metaphysical and ethical. It would be in his eternal, spiritual substance or essence, and in the spiritual law of his holiness.

But not to linger longer upon this matter, which is too involved for the brief discussions we are undertaking, we point out that Dr. Clarke's view is not Trinitarian, and that it would make impossible a true Incarnation. The best that he could consistently have would be a human personality divinely endued in a most wonderful way. As a matter of fact Clarke does not seem to have been hesitating as respects the Incarnation.

It is interesting, however, to observe that those who have followed the liberal lead are quite frequently rejecting a true Incarnation. Take this as an illustration; it is from an article by Dr. J. C. Arbuckle, of Columbus, Ohio, in the Arena of the Methodist Review for January, 1922. He says: "In the matter of pre-existence, if self-consciousness being is implied, then being born of a woman is utterly inconceivable." This sentence would seem to imply that the eternal personality of the Son,—for one cannot have personality without self-consciousness—is no longer acceptable to some of the "liberal" thinkers. We could give several other illustrations but we must pass on.

Upon the subject of depravity, Professor Clarke is an evolutionist of the extreme type. He looks upon humanity as gradually evolving from the beasts. Thus he writes (on page 240ff): "The race was born with passions of animalism and self-will that were not sinful until the higher life of the spirit had become developed."

Then, he continues, "through the consent of the human will to the now, abnormal, rule of the lower powers, what had before been innocent passed into sin." He calls attention to the possibility of interpreting man's sinfulness in two ways, and sets forth that "According to the first of these views, sin entered by a fall from original goodness, according to the second, sin entered through man's failure to rise into his normal life."

But all of the weight of Clarke's own opinion is put behind the evolutionary view. For him humanity has not fallen; simply it did not rise. Holding this evolutionary theory Clarke hopes for a development of humanity in some future generation out of its present sinful condition.

That all this is anti-Biblical does not need to be pointed out. Nor does it need to be pointed out again how utterly superficial is this view of sin and depravity. Manifestly Clarke was captivated by the plausibility and vogue of Darwinism, and accepted its conclusions without a thorough consideration of their ethical significance. The deeper study of sin and depravity will show that the trouble is not a matter of animal tendencies but of spiritual self-intoxication. If lust and appetite were the only sins then animal tendencies might explain them.

But for the sins of pride some other explanation must be sought. Anyone who has appreciated Jesus' severer condemnation of proud-hearted Phariseeism than of harlotry will know where he puts the center of gravity in his discussion of sin.

Here is our brief conclusion: Professor Clarke's view of sin is out of harmony with the Biblical doctrine and with the facts of life.

On the remaining defects of the book we will let Professor John Alfred Faulkner, professor of Church History at Drew Theological Seminary, speak. His criticism of Clarke's work appeared in the Methodist Review of January, 1917. After some introductory account of the book and appreciation of the author Professor Faulkner says that Clarke's chief departures from Historic Christianity are as follows:

"His doctrine of Scripture. Here he is Ritschlian. The Bible is simply a record of revelation and serves all essential purposes when it is trustworthy, like Ridpath's History."

"His Doctrine of Atonement. His fear of Scripture is nowhere more clearly seen than in his explaining away the Biblical atonement. Even the good word propitiation he whittles away till it means almost nothing—a word that is the very heart of the Bible doctrine. His doctrine simmers down to the moral influence theory. Unlike Christ and Paul, Clarke sees nothing in the eternal verities of God which called for the eternal atonement. He follows Ritschl in making the center of God's nature love only, which means that we have no God worthy of the name."

"His Doctrine of Justification. In harmony with the Scriptural doctrine of atonement as ransom, or propitiation or substitution (of course spiritually and ethically conceived), is the New Testament idea of justification by faith as a declaring righteous of the sinner for his faith on account of Christ and his work. Following his treatment of Bible and atonement and his Ritschlian trend, Clarke harks back partly to Schleiermacher and partly to Catholicism on justification, making it dependent on the new life and subsequent to it. Not only does this overturn the whole New Testament idea of the salvation of sinners, but if Luther and Wesley had had this idea we would still have been living in the Middle Ages."

"His Doctrine of the Last Things. In this general drift it is not surprising that Clarke denies both the Second Coming, which is declared in the Bible much more clearly and emphatically than the First Coming was, and the eternal punishment of the lost, which was almost axiomatic with Christ. This is due to the slight hold which Scripture has with our author and the strong hold which "modern opinion" has with him."

We add a further word. It is interesting to notice that Wesley in his sermon on Justification by Faith specifically rejects Clarke's opinion. Clarke says on page 407, that "justification implies and rests upon the beginning of the new divine life in man."

Again, that when "the man has come by God's grace to be in relation to God where and what he ought to be, God, whose judgment is according to the truth, recognizes the reality, and looks upon him as an accepted man."

Wesley, on the contrary, says that justification is pardon, that sinners are those who are justified, and that they are justified when they are sinners, not needing to wait until they have been sanctified.

Clarke and the liberals generally have lost entirely this great Christian doctrine. Should the church follow them it will quickly loose its power to save, and become a mere ethical culture society with good intentions but no evangel.

* * *

Henry Ward Beecher, when asked what he did when people in his audience went to sleep, replied, "My sexton has standing orders that when anybody goes to sleep in Pliymouth pews he must at once come to the pulpit and wake up the preacher."

Why Four Gospels

By Arthur W. Pink

READING more than forty years ago Juke's acutely discriminating "Differences of the Four Gospels," and a little later Gregory's "Why Four Gospels?" (copyright 1876 and 1907), it seemed as though there was nothing left to be said on the subject; but there was something left, and Mr. Arthur W. Pink has well said it. (Bible Truth Depot, Swengel, Pa. Cloth $1.00, paper 50 cents).

Acknowledging large indebtedness to the Englishman, Jukes—he seems not to have seen Gregory's masterly book—he proceeds along the lines of both these authors, and in his own way, by exegesis, exposition, and illustration, adds to their presentations and produces matter for which all students and lovers of the Bible may well be profoundly thankful.

Those who hold the Modernistic notion that the Scriptures are an evolution and not a revelation, will not vociferously welcome this book, for it puts them out of business. Mr. Pink quietly and in an indirect way foils critical assaults, without mentioning the critics, and cuts the ground from under much current anti-Biblicism. It is timely and needed.

Pastors and Sunday-school superintendents would do an excellent thing if they should make it a text-book for thorough study in teacher-training and adult Bible classes. We advised the "college pastor" of a State University to make it in his institution the basis of his further work on the Gospels.

The holder of this pen sits in the pew, and he knows how the present much "preaching to the times" palls upon the hearers, and he knows how hungry the people are for the Word. A lot of preachers are making an awful mistake. Ministers who "preach the Word"—as certainly all ministers should—will find in this book a wealth of homiletic material that would greatly enrich their sermons, and instruct and nourish their people.

The Nonsense of Christian Science

IF all the books against Christian Science we have seen, none is better than this one, by Albert Clark Wyckoff, (F. H. Revill Co., N. Y. $1.75), if any is as good. We keenly enjoyed the chapters as they came out in the *Biblical Review,* and now we are delighted to have them in book form with considerable additional matter in them, an additional chapter on "The Phychology of Its Appeal," and a notable study of the Christian Science Hymnal.

Mr. Wyckoff is a pastor at Spring Valley, N. Y. Had we been in his place we would hardly have dared to produce this book in New York state, for fear of what we would be amenable to at the hands of Bergh's Society for the Prevention of Cruelty to Animals. Not that Mr. Wyckoff is ever brutal; he is urbanity itself all through. But what doesn't he do to Christian Science! He analyzes, paralyzes, pulverizes it to a comminution so powdery that it would easily go through the finest-mesh sieve in an assay laboratory. His enfilading attacks are withering, deadly. Christian Science denying the testimony of our senses, he renders it difficult to discriminate its non-sense principle and the outcomes thereof from nonsense. He takes nothing for granted, but names chapter and verse for every quotation, giving authority for his statements of fact, so that his assaults and deductions are based on accurate information and closely reasoned argument which make his conclusions unanswerable. His answer in the last chapter to the question, "How can intelligent people believe in Christian Science?" is an explanation that explains, though it is not at all flattering to the intelligence of adherents of the cult.

We give a quotation from the last chapter. "We come now to the final balancing of accounts, for in any bargain you first have to deduct the cost. Mrs. Eddy has set down the price. One has to pay for everything

obtained from her non-sense science; and there are no discounts. We are already familiar with this cost item. The material universe has to be argued out of existence, reason dethroned, the human mind discarded as 'nothing claiming to be something;' the physical senses have to be denied their right to give any testimony as to what is true; God has to be changed from a Person to a Principle with all the loss of theistic faith that this change entails; the Christ of Christian Science ceases to be Jesus of Nazareth and becomes the truth of mental healing; the Holy Spirit, divine science; the messages of the Bible writers, even those of Jesus Himself, have to be lost and Mrs. Eddy's non-sense ideas adopted in their place; all human knowledge has to be scrapped as useless, and medical science destroyed as the prolific cause of disease. Why continue this item further? The price already demanded is prohibitive for any rational being" (p. 266-7).

We wish we had space for more quotations; this must suffice. Get the book and read it, and whoever reads it with intelligence enough to comprehend its clear presentations and enough conscience to care for truth, can never regard Eddyism with anything less than disgust and abhorrence. Mr. Wyckoff works with such a master hand that our interest is keenly whetted for his forthcoming book on Spiritism.

* * *

In the Twinkling of an Eye The Mark of the Beast

THESE two books by Sidney Watson, are written with a purpose. (Both are published by The Biola Book Room, Bible Institute of Los Angeles, Calif. Each $1.25, Net.)

They are in a sense novels, vividly and powerfully presenting a fascinating story as of events that have taken place and yet are prophetic of events that may take place, really or similarly, at the times to which they refer. The characters are well drawn and distinctive, the plots are well developed, and the whole is set forth with such verisimilitude as to make one almost feel that he is reading history.

The first has to do with the Second Coming of Christ, the first resurrection, the rapture of the church, and the fictional events narrated are the enactment of Scripture that is quoted, and the author thus presents a well-wrought-out scheme of biblical exegesis and exposition.

The second has to do with Antichrist, his origin, rise, and the development of his malign purpose in trying to realize his objective. The subject of Antichrist very few people, even theologians, know anything about, but here with clear-sighted vision and sharp acumen it is expounded, and the story illustrates and vivifies the texts that refer to this strange personage and his work. The time of this book, as indeed of the first, is in Daniel's seventieth prophetic week at the end of the present church-age or dispensation, and abundant light, if it be light, illumines what is dark to Scripture students generally.

A lady who owned these volumes loaned them to two men who have some reputation as Bible scholars. The verdict of the first was: "Uninteresting and wholly unprofitable;" the verdict of the second was: "Interesting and wholly profitable." The first was a post-millennialist, the second a pre-millennialist.

By W. Robertson Nicoll, M. A. LL. D. Geo. H. Doran Co., New York. $1.75 net.

* * *

A Book of Family Worship

THERE is in Christian households the feeling that family worship ought to be maintaned where the one on whom conducting such a service devolves feels incompetent to do it. Often pastors are asked for help in such a contingency, and to recommend some book that will furnish the needed aid. Quite a number of books have been prepared with this end in view, more or less good and helpful. The above book of 370 pages has a page of Scripture selections and a prayer to be read in the family for each day in the year. Sir W. R. Nicoll, editor of the *British Weekly,* perhaps the most notable Weekly in Great Britain, author of a number of valuable books such as "Princes of the Church," "Reunion in Eternity," etc., has contributions for this work from such men as Professor Stalker, Denney, Adeney, Reverends Silvester Horne, R. F. Horton, J. H. Jowett, and a half dozen others. The book is well adapted to its purpose. It would be improved, serviceably, if it had an index of the Scripture selections.

The Line Between Rationalism and Evangelism

A CORRESPONDENT writes: "In your issue of September 8, to H. S. W., who asks you what is Modernism,' you reply: 'The line is clearly and distinctly drawn between Rationalism and Evangelism, and Modernism is Rationalism.' Who drew this line?"

We answer. Rationalism and Evangelism are two opposing historical views. The line is drawn between them by their own nature as much as there was a line of battle drawn between the Central Alliance and the Entente. Rationalism takes for its standard of authority in religion and morals the human reason, using reason in its broadest sense. In this case the reason, either through the senses or by demonstration, or by consciousness, determines what is true religiously and what is right morally. As each individual reason is independent and each mind thinks for itself, each person becomes a law unto himself in religion and morals.

Evangelism finds its authority for religion and morals in the Bible, a revelation from God. The function of the reason is to receive this revelation on its evidence, and he who receives it becomes a believer. As the Bible testifies of Christ, they who believe the Bible receive Christ, and so become the children of God. The rationalist is not a child of God, he is a stranger to him. God says to him, "I never knew you."

The correspondent further says *The Presbyterian* is not popular with *thinkers.* Yes, that is true when thinker is used in the sense of *"free-thinkers."* But it is popular with *believers,* and believers think upon the Word, the law and the Son of God. We expect those who follow their own thoughts and wisdom to be opposed to us, because we stand by the word of God and the wisdom of man is foolishness with God. The Greeks call the gospel foolishness, and the Jews call it a stumbling block, but it is the power of God and the wisdom of God to them who believe. There can be no fellowship in religion between the rationalistic thinker and the believer in the gospel or the evangel. They have no fellowship one with the other. Our correspondent claims to be orthodox, evangelical. If so, then he believes the Bible as the only infallible rule of faith and practice, and with him *The Presbyterian is one in all essentials.—Presbyterian.*

* * *

Higher critics and their sympathizers never preach about sin and salvation, and this is why they never have revivals— real soul-saving revivals.—*Eastern Methodist.*

Editorial

Can God, Angel or Man be Happy in Heaven If a Human Soul is Suffering in Hell

THIS question more frequently than any other perhaps is asked when the subject of hell is under discussion and never seems to have been satisfactorily answered, and we may not be able to throw any very clear light upon it. Nearly all thoughts concerning it seem not only to be perplexing but sometimes arouse fierce discussion.

Now and then a man goes as far as to say that he is not only willing to take the risk of going to hell if his neighbors are to go there, but with some measure of gusto he avows that if God is to punish men in hell he will go and be punished with them. I will not see members of my race suffer, he says, unless I can keep them company.

Theodore Parker thus expresses himself on this subject:

> Who of you is there that could relish heaven, or even bear it for a moment, knowing that a brother was doomed to smart with ever-greatening agony, while year on year and age on age the endless chain of eternity continued to coil around the flying wheels of hell? I say the thought of one such man would fill even heaven with misery; and the best man of men would scorn the joys of everlasting bliss, would spurn at heaven and say,

"Give me my brother's place; for me there is no heaven while he is there!"

Those who talk this way may not be permitted at present to go to the under world to offer their sympathy to those who are suffering there, but if they choose they may avail themselves of an opportunity near by to put their philanthropic ideals and energies into service.

In Sing Sing, New York, and in the Massachusetts State Prison there are several men who are undergoing life sentence. Some of them had a hard struggle, others poor advantages, and all have plenty of excuses. They are toiling there day after day, with the prospect of an increasing dreariness stretched out before them as long as they live. Now, since our philanthropic and tender-hearted friends cannot go to hell to sympathize with the lost and share their sufferings, why are they not willing to do the next best, go to prison, put on the prisoner's garb, and share the lot of those unfortunate inmates? Why should they be willing to sleep in a better bed or eat better food than is provided for these unfortunate fellow-men, who are denied all luxuries, many comforts, and the liberty to go and come when they please?

And there are other opportunities, if our friends are disposed to avail themselves of this sort of Christian service. Says Dr. Orville Dewey:

> If there is anything that fills me with feelings of despair beyond all things else, it is some vile and abandoned city quarter where wild uproar and mad revelings go on amid filth and raggedness and wretchedness unspeakable, with fiery draughts poured out at all corners; with pale, haggard brows leaning against posts and gates of the streets; and in the chambers horrible diseases, unattended, shrieking in agony. Is this Stygian pool, this midnight of the world, this blackness of darkness—is it hell?

But we never have heard that those who make their tirades against the doctrine of future punishment are very much in the habit of going to these earthly hells to help poor creatures out of their misery. They of the Salvation Army and other mission workers, believers in the Bible hell, are the ones that render such service to the unfortunate. Our feeling, based on a study of human nature, is that men who talk of going to hell to suffer with their fellow-men could not easily be driven there for any such purpose, and if there were any likelihood of being taken at their word, they would make strenuous efforts to pass by on the other side.

There is much sham philanthropy in this world that is always ready to intercede for the criminal classes. There are those who express more sympathy for the murderer than for the family of his victim, and who show more anxiety to preserve the dangerous and worthless life of the murderer than to safeguard innocent people who, if he were set free, might become victims of his passion.

But this is not answering the question before us. We may, however, begin the answer by asking two or three others, this for example: Could it be possible for God, angel, or a redeemed soul to be happy in heaven unless brutish and vile men were confined somewhere outside of heaven? Would it not be best that a debauched and incorrigible son who is in the way corrupting the rest of the family should be banished from his home? For a similar reason should not God safeguard heaven against all dangerous and vicious persons from whose minds and heart's goodness has taken its departure, and where badness is in control, though they are the sons of those who are among the redeemed? Is not the happiness of an intelligent and righteous universe more dependent upon the execution of a deserved penalty than upon the pardon of the ill deserving?

An extreme case is that of a saved mother and lost son. How can there be for such a mother happiness even in the kingdom of heaven? is the question repeatedly asked. But is not this true, that in proportion as the mother is holy and wise she will be satisfied with God's administration though it is her son who is suffering? Would it be pleasing to a wise mother to have her son escape from a punishment that ought to be inflicted whether it is consequential or legal, temporal or eternal? And may it not be that no redeemed mother would be unwise enough to ask or desire to have a son appear in heaven whose face and whole body had been disfigured with the sins of a lifetime?

The advocates of universal blessedness are accustomed to say that God is infinite in power and wisdom and in the future will contrive some ways or means by which to save the righteous mother's

wayward son. But if infinite wisdom can do such a thing in the future world, why has it not contrived to do it in the present one? Or on the other hand, if God's wisdom is infinite, how do we know that He will not contrive some way to secure the happiness of a sanctified and wise mother though her son is suffering punishment, especially if that punishment, all things considered, is deserved and is best? The one task would scarcely be more difficult than the other. And the words of Christ, "For when they shall rise from the dead they neither marry nor are given in marriage, but are as the angels which are in heaven," may have a broader application and profounder significance than those dwelling on earth have thought. Mark 12:25.

The meaning of this passage may be this: that while the conceptions and emotions of humanity may remain essentially as they now are, that they may be infinitely enlarged in the future world, so that what now seems impossible will be an attainment within easy reach.

It should also be borne in mind that there has been provided for, and perhaps the highest type of joy, as things are constituted, cannot be experienced unless the minor strain is heard. Selfish gratification affords is infinite joy in the heart of God even though in this world there is intense suffering. And no one else has walked among men whose joy and peace were as supreme as those of Christ, though no one ever has been more sympathetic or has known the sufferings of the world better than He. Phil. 4:7; John 14: 27. The minor strain that entered the universe in anticipation or in consequence of sin we may be sure has others. At all events, to the Christian believer these questions and difficulties occasion no embarrassment. His faith carries him on to a plane where he can feel that all things are ordered for the best and that the universe under a broad and rational survey, including its sorrows, its brutal things, wicked men, Satan, demons, and the place prepared for them, all things considered, is the best possible, though the thought may be far beyond the reach of human comprehension while here on the earth, but will not be beyond the comprehension of a redeemed soul when standing before the throne of God in the Kingdom of heaven.—*L. T. T.*

The Inhibited and the Permitted Touching of Jesus

IMMEDIATELY after Jesus' resurrection, He met Mary in the garden near the sepulchre, and to forestall an affectionate demonstration he said to her, "Touch me not, for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God" (John xx. 17). Very soon after, according to Matthew, as some women went to convey to the disciples the angel's message of the resurrection, "Jesus met them saying, 'All hail,' And they came and held him by the feet and worshipped him" (xxviii. 9).

Jesus' forbidding a touching of himself and then so soon after, permitting actual contact presents a problem that has been wrestled with, and the rationale of it has often and by many been sought. Is there a satisfactory solution of the question, and, if so, what is it?

Ryle, commenting on the inhibition in John, says: "This saying of our Lord is undeniably a very 'deep thing', and the real meaning of it is a point which has greatly perplexed commentators".

Some would give to the word rendered "touch" an enlarged signification, such as "fasten one's self to, cling to, hang on by, lay hold of, grasp,"—definitions abundantly sanctioned by classical Greek lexicons. Accordingly, Sherlock in his "Trial of the Witness," says: "The natural sense of this place is this: Mary Magdalene, upon seeing Jesus, fell at his feet and laid hold on them, and held them as if she never meant to let them go. Then Christ said to her: "Touch me not, or hang about me now. You will have other opportunities of seeing me, for I go not yet to my Father. Lose no time

then, but go quickly with my message to the brethren."

West, on the Resurrection, says: "I take Christ's forbidding Mary to touch him to have been meant as a signification of his intention to see her and the disciples again; just as in ordinary life, when one friend says to another, 'Do not take leave of me for I am not going yet,' he means to let them know that he proposes to see him again before he sets out on his journey.' "

Paulus, the vagarious German theologian, goes farther and maintains the ridiculous idea that Christ meant, "Do not lay a finger on me, because my wounds still smart!"

An examination of some dozens of writers from the time of Chrysostom down to the present did not seem to get us anywhere on this question, until we came to Joel Jones, LL.D. (1795-1860). Dr. Jones was a noted Philadelphia jurist, distinguished not only for his legal learning but also for his theological and biblical researches. To him much credit should be given in part for the substance of what follows.

All the writers save Dr. Jones—a Presbyterian elder and once president of Girard College—seem to get into the depths because they seek to evade or avoid the meaning that lies plainly on the surface of the text. Christ forbade the touch of Mary simply and solely, so far as the record goes, *because he had not ascended to the Father.* If he were not to ascend right now, why send the message to his brethren by Mary at all? for, during the subsequent forty days he would have abundant opportunities of communicating the fact to them in person. A little later he permits this very same Mary, and another Mary (the mother of James and Joses), not only to touch him, but worshipfully to hold him by the feet.

Between these two occasions certainly something had occurred that made the reason of the forbidding inoperative. This fact is plain. What can that something be, other than this, viz:, that, during the interim, *he had ascended and come back again?* Let us have the justification of this view.

We are all familiar with the idea of Christ's three-fold office—prophetic, priestly, kingly.

A prophet is not one who foretells future events only, but, as the derivation of the word indicates, one who speaks for another. Christ had spoken for God in all the teaching he gave (Jno. viii. 28), and with the completion of that teaching his prophetic function was fulfilled.

Then came his priestly office, the type of which we find in the Old Testament high priest and his work. The Epistle to the Hebrews is largely occupied with setting forth the priestly function in type and fulfillment. In Exodus xxx. and Leviticus xvi. we learn that the high priest took the blood of the animal which had been slain and carried it "within the vail," i. e. into the Holy of Holies to "sprinkle it upon the mercy seat" (Lev. xvi. 15) in order to "make an atonement for the children of Israel, for all their sin" (Lev. xvi. 34). And this was done "once a year," the priest entering the sacred place "alone" (Lev. xvi. 17.34; Heb. ix. 7). Christ, in his priestly work of making atonement not for Israel only but for "the whole world" (Jno. ii. 2), was not only the officiating priest, the offerer, but was himself the offering, the victim. When Mary met him he was right in the priestly sacrificial act. He had been slain on the cross, his blood had been shed, and, emerging from death into life by the resurrection, his next step was to take the sacrificial blood and enter "into the holy place," in the "greater and more perfect tabernacle" above (Heb. ix. 11.12). Of the old testament priest we read: "There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out" (Lev. xvi. 17). So Christ, in the awful isolation of the act of supreme sacrifice, must be "alone," he must suffer no common or defiling "touch." Hence the "touch me not" to Mary; and he bade her go to the brethren and say: "I ascend unto my Father, and your Father." While she bore the message he "ascended," and "by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. ix. 24). When he had "come out," then, as with the high priest of old, he was ready to meet his brethren on the plane of fellowship and "touch."

Of course the sacrificial work of Christ must be done, and unto completion too. The only question that can be pertinently raised is as to *when* "by his own blood he entered

once into the holy place." Shall it be deferred for forty days, until the final ascension from Bethany, as recounted by Luke at the close of his gospel? Really, that does not comport at all with the necessary continuity of the priestly service in the great act of making atonement. Begun, evidently it should be carried on without cessation unto finish. Remembering how little space-measures and moments have to do with divine movements, objections on the score of the little time of the interim would not hold. This interpretation of Dr. Jones fits the case and completely solves the problem.

What has been said does not of course, exhaust the work of Christ's priestly office. His function in priestly mediation and intercession will continue through this present dispensation until he enters upon his kingly office in the future.

If a word should be added in regard to Christ's kingly office, it may be said that he is now King *de jure,* King of kings and Lord of Lords" (Rev. xvii.14; xix.16), but not now king *de facto.* Three times he says that Satan is "Prince of this world" (Jno. xii.31; xiv.30; xvi.11), and Paul speaks of him as "The god of this age" (2 Cor. iv 4). Notwithstanding the advent of the Prince of Peace to this world 1921 years ago and the presence of his teaching ever since, we are up against a Disarmament Conference, and this not that men should not learn war any more (Isa. ii. 4; Micah iv. 3), but that they may kill less! He is now a nobleman gone into a far country to receive a kingdom and to return (Lk. xix. 12). At His "appearing and kingdom" (2 Tim. iv. 1) shall He in fact assume His full kingly office, and rule "whose right it is."—*W. H. B.*

Something to Think About

MANY of us wonder why the growth in our churches is so slow. Some of us are inclined to believe that our ministers have lost their message. Meanwhile conversions are lacking, and the churches are woefully weak. We all realize it and are troubled by it. What can be done?

Some ministers have growing churches. Some have constant accretions by profession. And some get no one most of the time, unless new comers bring their letters. There must be a reason. They are supposed to be fishers of men. Do they fish? Is that their real job or do they just entertain men on Sunday?

In *The Central Methodist* to-day I noticed a story. An insurance agent went to solicit a policy from a minister. He told him it was no use. Then he asked what his company was. On getting a reply, he said that that company could not get any business in that region, as he knew, because another man had had it and had been obliged to go out of business. The agent promptly told him that he had written insurance to the amount of $50,000.00 in the two weeks he had been in the town. He had gone after the prospects that the other man had neglected.

He put it up to the minister before he left that he had that kind of a job himself, and that Protestants regularly fell down on it because they did not go after the prospects. He himself was a Roman Catholic.

Ministers that do go after their prospects have a real message. Those who fail to haven't any. That is the difference. Those with a message believe in the old Gospel and the sinfulness of man. Those without one believe in something else, if they have any fixed beliefs. They have lost the idea of a saving grace and of the need of it. Some of them berate any mention of sin. Men are incipient angels, and their falls are efforts to climb!

Sinners know better and laugh at such doctrines. Some of them have tried hard to be better men and failed. Some of them would be only too glad to learn of the saving power of Jesus Christ. It is what they want but do not know how to get. And the ministers fail to show them how.

Moreover, the church members do not help them. They see no difference between their own lives and those of the flock, and they cannot be expected to want what does not change men for the better. The old doctrine of growth in grace has somehow fallen by the wayside in most pulpits, and Christian nurture has become a lost art. But—the fault is not in the Gospel.

It still has the power to transform lives and make them blameless and holy. It still

has the power to overcome temptation and make men pure. It still has the power to redeem the lost. And it still has the power to bring light and life into the soul and make it the abode of divine love.

No wonder that James says (iv. 4) that the friendship of the world is enmity with God, and the Greek word means "personal enmity." And he who "would be a friend of the world maketh an enemy of God." Yes, a "personal foe" of God. That is what the Greek says.

What encouragment is there in this for worldliness? for dancing and its kindred amusements? for being a "good sport" as the world views such things? Is worldliness worth more than godliness? Is worldly fun of more value than the blessedness of fellowship with God?

Assuredly the Devil must be boring from within with some effect to undermine and destroy the Gospel's potency to such an extent that men cannot tell a church member from a sinner in the ordinary walks of life, because they both live alike and do the same things. Is that as it should be?—*H. M. W.*

Is It Not Always Thus? Another Instance

THIS time the event occurred at Columbus, Ohio. A meeting of liberalistic preachers of various denominations was held to discuss the subject, "Christian Faith for Men of To-day." The very phrasing of the theme implies that "men of to-day" want a different faith from that "once for all delivered unto the saints." And so it turned out in this case. One of the leaders of the institute—it was called "The Institute of Religion"—was Rev. Burt D. Evans, a Methodist pastor of the city. The newspapers gave an account of his address at the first meeting. From it we cull the following.

He characterized the Biblical narrative of the garden of Eden as "a fairy tale." He declared that the doctrine of the virgin birth of Christ is not supported by sufficient evidence. Among the non-essentials in religion he named "miracles, the infallible book, forms and ceremonies." We quote directly from the report of his address:

"It is our purpose to throw overboard the teaching that for six thousand years has taken us back to a mythical garden of Eden, with a future that ends before a great white throne. We simply cannot believe in this utter disaster that came upon the world in the fall, the flood, the ransom paid to the powers of evil, and the propitiation of God's wrath. It lies outside of reality for most of us, and there is no use tinkering with it. We accept theistic evolution as a more rational and spiritual expression of man. It enables us to believe that our world is not hopelessly decadent. Little by little our great planet was prepared for the life which began its wonderful course of evolution, and to-day we see man emerging from helpless infancy into a real consciousness of his powers; and before the human race stretch millions and millions of years in which progress may be made."

Is it not ever thus? Let a man once get the bacillus of evolution into his system, and away goes the Bible. Mr. Evans furnishes another proof of the faith-destroying influence of this theory. There is scarcely an exception to this rule. Rev. Griflith Jones accepted evolution, and so rejected the early narratives of Genesis as mythical. John Fiske and Henry Drummond, theistic evolutionists as they professed themselves to be, could not accept the Bible in its entirety and at its face value, but had to manhandle it to fit it to their theory. The same is true of Canon Barnes of Westminster Abbey, who came out for evolution in 1920.

These baleful effects are the very thing that gives evolution a bad name among evangelical Christians. Notice that in the controversy with Mr. Bryan in *The New York Times,* not an evangelical Christian came to the defense of the hypothesis of evolution. But Mr. Fosdick, one of the radicals in theology, did. So Prof. Conklin, of Princeton University, known this long time as a latitudinarian in religion, stepped into the forum in favor of the Darwinian conjectures. Yes, it is ever thus.

In the absence of the scientific proof of evolution, we are wondering why any one should prefer it to the Genetical account of man's origin. You would think that men would rejoice to know that the progenitors of the human family were created directly

in the image of God, the good and holy One, the all-wise, all-powerful, absolute and ultimate Being. Is it not an uplifting doctrine? And the more direct the act of creation, the more real and intimate would be man's relation to his Maker. If man was created in the divine likeness, we can readily understand why he is so precious in God's sight; why God cares for him; comes to him in sin and misery; and even sends His only begotten Son to redeem him, and at last prepares for him an immortal destiny of bliss and glory. How beautifully the whole system of Christian truth and revelation correlates into unity!

Of course, God *might* have evolved man up out of the ooze and slime, through vegetation, mollusks, tadpoles, fowls, reptiles, and brute beasts, and if it were scientifically proved, we would have to accept it. But in the absence of empirical demonstration we cannot see why some men are so enraptured by the doctrine. Is it, then, so very exhilarating and ennobling to believe that man traces his genealogy back to the brutes? If God brought man to a state just a little above the wild beasts by a slow process requiring millions of years, we must say that we think He wasted a lot of valuable time. To our mind, the history in Genesis is much more rational and inspiring.

A *crux* with Mr. Evans is the virgin birth of our Lord. But can he not see that, if Christ was procreated in the natural way, He was only human, not divine; there was no divine incarnation, and so we have no Saviour, no divine Redeemer? Then Mary's song, the *Magnificat,* so pure and elevated in sentiment, is only a piece of clever acting by a woman of doubtful character. Who can believe that? If Christ was only human, how does it occur that Christians by the million receive the experience of truth, pardon and salvation through faith in Him.

For the benefit of Mr. Evans and others who have trouble with the doctrine of Christ's conception by the Holy Ghost, we recommend the following books: James Orr's "The Virgin Birth of Christ," Charles Scribner's Sons, New York; Louis Matthews Sweet's "The Birth and Infancy of Jesus Christ," The Westminster Press, Philadelphia, Pa.; Thomas J. Thorburn's "The Doctrine of the Virgin Birth," Society for Promoting Christian Knowledge, London, England; R. J. Knowling's "Our Lord's Virgin Birth and the Criticism of To-day" (third issue), same publishers as the next preceding.

Mr. Evans named what he regards as the only essentials in religion, "God, Jesus Christ and the kingdom of God." But where does he get anything like a clear and definite knowledge of these? Only from the Bible. But if the Bible is so fallible a book as he thinks it is, he cannot be sure even of these "essentials." In order to have our minds and hearts satisfied, we must know who God is and what is His character; we must know definitely whether Christ is divine as well as human; we must have a clear conception of God's kingdom and its Sovereign. The Bible gives us definite conceptions. The old faith is clear, determinate, solid; the new theology is obscure, vague, unstable. It is ever thus—evolution leads to obscurantism respecting the Christian faith.—*L. S. K.*

Notes and Comments

FOR some time a campaign is on in the city of Philadelphia to increase the number of tithers in the various churches. Other cities would do well to follow the example of the "City of Brotherly Love." Note the object: "The best feature of the system of tithes is that it puts Church support on a definitely calculable basis. Some people pretend to abhor the alleged encroachment of business methods in Church administration. But the Churches that are not awake and alive to the benefit of order and executive capacity in Church direction as in secular affairs are Churches likely to have their congregations at a minimum, their services and offices moribund. Church officials need, however, to bear in mind that some people give liberally to righteous causes outside the collection plate. Nor is there particular virtue in lavish offertory contributions and stinginess in the domestic circle. Those who form the habit of putting aside a tenth for altruistic ends are those most likely to save against a rainy day, and those dependent on them at home should gain by the thrift that is learned through setting aside the tithes for religion."

POOR Mr. Bryan! How some of our learned editors, and some of our learned professors, call Mr. Bryan names because he believes the Genesis narative of creation and fall of man, and the New Testament plan of redemption! We innocents used to believe he was somebody. But these learned men say he is a back number! Just because he doesn't accept an hypothesis—a supposition—but prefers to believe the record as handed down to us in the Word of God, and dares to say so, he is Anathama Maranatha! Poor, poor, Mr. Bryan! He has our unfeigned sympathies!

These editors and professors would have us believe the scholarship of the world was against Mr. Bryan and his preachings. We believe no such thing! How we wish our evolution friends undertook to find how many of our scientists, philosophers, geologists, biologists, paleontologists, and the other "ists" really and truly prefer to accept an hypothesis—a supposition—rather than the Bible record. Would there be five per cent. of all of them? Is there a court in all the land that would permit an hypothesis to stand? Yet this *small minority* makes all this great noise! The fact is, as we see it, Mr. Bryan has our evolution friends on the run for cover! More strength to his arms! Read again the second Psalm.

THE Executive Committee and the Council of the Seattle Federation of Churches passed a strong resolution declaring that to stir up or pander to race prejudice is morally wrong. This resolution seems to be aimed particularly against the efforts of the Hearst and Scripps papers to play upon the passions of their readers.

THE Lafayette Park Presbyterian Church membership has instructed its committee appointed to take up the matter of securing a new pastor, that it bring before that church for consideration for the pastorate only such men as will express their personal belief in the following doctrines of the Word of God: The unique, inspired authority and infallibility of the entire Bible in every part as the Word of God (2 Tim. 3: 16). The Deity of Jesus Christ, different in kind as well as in degree from any so-called "divinity" of man, so that He is very God (John 1:1). The virgin birth of Jesus Christ, so that He is very man (John 1:14). The divine personality of the Holy Spirit, so that He is very God (Acts 5: 3, 4). The lost estate of all men as the result of Adam's fall (Rom. 5:12). Salvation for men, only by faith in Jesus Christ, who by His death became man's Substitute, receiving in Himself the penalty of man's sin and the necessary and holy wrath of God against sin (Eph. 2:8-10; 1 John 1:9). The necessity for the regeneration for men unto a new and holy nature by the Holy Spirit (John 3:3, 5). The resurrection of the body of Jesus Christ and of all men; of believers unto everlasting life with God, and of unbelievers unto everlasting destruction from the presence of God (Rom. 1:4; John 5:28, 29). The imminent, personal, physical, visible second coming of our Lord and Saviour Jesus Christ (2 John 7 R. V.; 1 Thess. 4:13-18). Quite a number of churches have taken action along these same lines. This is a pointed and clear announcement.

THE Jews are opposing a religious painting by J. S. Sargent, and hanging in the public library, at Boston, entitled "The Synagogue." It pictures two women, one holding broken law tablets and a broken scepter, with a ruined temple in background; the other woman, radiant and upright, standing upon an altar. The first represents Judaism, the second Christianity. Jewish citizens protested on the ground that the picture reflected upon their religion.

FOR better, or for worse—we wonder which! An Oklahoma editor has sold out his paper, and will now practice law! One of our valued contemporaries grieves thus: "These are degenerating times, truly: almost everybody is going from bad to worse!"

MR. GEORGE C. HOWES, a wealthy business man of Boston, died last February. Moody's successor in the work at Chicago in an address said, "Two weeks ago a business man of St. Louis came to me in Miami, Florida, and asked, 'How is Mr. Howe?' I had recently come from his bedside, and so told him. His face showed deep emotion, and he said: "It was an act of his that broke my prejudice against Christians, and opened the way for me to hear the gospel. You and Mr. Howe were just coming out of the Coliseum in St. Louis, where you were holding evangelistic meetings. It was just outside the back door, and Mr. Howe stood with his arm around a colored

man, praying for him. It broke me all up to see this rich business man in that humble attitude. Two nights after I was saved."

The kind of men wanted now-a-days in all departments of business, yes, in pulpits, is one who is what is called a "live wire." St. Paul says of Christians, "Ye are dead" (Col. 3:3). Mr. Howes counted himself dead before he died last Saturday. He reckoned himself dead to sin, to the world, to the flesh, long before there was any suggestion of ill health. He reckoned that when Christ died he died, and that when Christ arose he arose. He lived a life that reckoned on God's ability and on God's grace, instead of on his own strength and resolution."

George Muller, founder and superintendent of the remarkable, world-wide known, orphans' home, Bristol, England, when asked the secret of his success, replied: "There was a day when I died, utterly died; died to George Muller, his opinions, preferences, tastes and will; died to the approval or blame even of my brethren and friends; and since then I have studied only to show myself approved unto God."

To the phrase "Ye are dead," Paul adds, "and your life is hid with Christ in God." And he says, "I live, yet not I, but Christ liveth in me" (Gal. 2:20); hence he could say, "I do all things through Christ which strengtheneth me" (Phil. 4:13). Of course, for "Christ is the power"—*dunamis,* which yields our *dynamic, dynamo*—"of God" (1. Cor. 1:24). The "death" which Howes and Muller experienced, and which the Scriptures make so much of, insulated them so that there was no diversion of the divine current but it was conducted to produce blessed results. When Christ dwells a dinamo within, then "live wires" truly and of the right kind! Oh for more such dead men in the church!

WILLIAM JENNINGS BRYAN says he is more afraid of the Higher Critic than of the infidel, and this is how he puts it: "The atheist is like the man who blows out the light. I know what he has done, and I can light it again. But suppose he comes up and says: "I beg your pardon: I am afraid that light is so near you that it will hurt your eyes." He then moves it back and back until I finally do not see the light at all. This is the man I am afraid of. The Higher Critic moves the light away, a little at a time, and finally takes it out of sight."

IN the *American Magazine* Thomas F. Woodlock says: "There is no Christianity properly so-called in the world to-day—i. e. Christianity as a religion— outside of the Roman Catholic Church. Protestantism in all its form is an empty shell, and even the shell is rapidly disintegrating." There is not a little from Romanist sources which tells of the decadence and disappearing of Protestantism. Yet the papers of Washington, D. C., a city where Romanism is rampant, tells of more than two thousand persons uniting with the Protestant churches there, last Easter. At that rate in a single city, how long will it take Protestantism to disappear from the earth?

THE Presbyterian Board of Publication has extensive depositories or book stores in Philadelphia, New York, Pittsburgh, Cincinnati, Chicago, St. Louis, Nashville, and San Francisco. A custom is to announce each month the best six sellers for the preceding month. At the present writing the latest report is for March. In five of these eight places—Philadelphia, New York, Pittsburgh, Chicago, St. Louis—the book standing first in the list as the best seller, is William Jennings Bryan's "In His Image." At Nashville it stood second. It does not appear in the Nashville and San Francisco lists. Evolution, modernism, is "getting it" some!

A WRITER in an English Liberal paper, *The New Statesman,* contends that literature to be great needs a sense of sin, and declares that the drift of thought at present is away from this sense. A first page editorial in *The Continent* discourses upon "Are There Any Sinners?" and another sounds the call, "Revive the Old Moral Thunders." There is evidently great need of a revival of the sense of sin in our pulpits. A man said to his friend, "I hear your rector treats of sin as only a moral obliquity." "Oh, he is beyond that now," was the reply; "now it is a psychological eccentricity."

OF the book noticed in our Library Table department last month, Albert C. Wyckoff's "The Non-Sense of Christian Science," a reviewer in *The Christian Work* says: "Here is an astounding exposé of the origin and practices of Christian Science." Its reception by the religious press generally is fine, but as to the secular press there is an interesting story. The literary editor

of a great New York daily came across it and was so pleased with it that he wrote a two-column review, which was set in galley proofs for one of the Sunday editions. A Christian Science official, Mr. Albert F. Gilmore, of their Committee on Publication, New York State, got wind of it, went to the paper and made such a fuss and hurled so many threats that the editor and owner of the journal compelled the literary editor to suppress the article. It has never appeared. Christian Science would evidently revise out of the Constitution of the United States the cherished provision for the "freedom of the press." And there is more "richness" of the same sort. Another great daily, of notable repute for its literary judgments, at the same time began to receive a series of anonymous letters threatening to ruin the paper if a review of the book was published in it. But there may be a little need of hedging in regard to the religious press. One interested in the circulation of the book, went to a religious paper that heralds a very large output, to see if they would print this story of suppression. The proposition was declined, for the journal has quite a number of Scientists on its subscription list, and it thinks Eddyism "a type of Christianity—plus!" It is only fair to say that the editors had not yet read Mr. Wyckoff's book. When they do, they will doubtless discount "type" and get an enlarged idea of "plus." Mr. Wyckoff seems to have produced a large dynamite bomb, or a tank of T. N. T.

IN the November 1921 BIBLE CHAMPION was an article, "The Situation on Mission Fields.' On page 420 was given an account of the formation of "The Bible Union of China," an organization effected by missionaries faithful to the Faith to fend against the stealthy inroads and at length the open assaults of Modernism upon the fundamentals of Christianity. *The Congregationalist* of November 17, 1921, page 622, has an editorial, "Is Fundamentalism Waning in China?" which answers: "We certainly hope so. . . . At least it is a matter of rejoicing that among 1,500 missionaries of various denominations who signed a derisive document"—derisive because it stands for the fundamentals of the faith against modernists—"issued by the China Bible Union, so far as we have learned, the name of not one American Board Missionary is to be found." Well, according to this authority, it is rather what it doesn't stand for.

IN April *Good Housekeeping* the Rev. Dr. Caleb R. Stetson, the new rector of the great Trinity Church in New York City, has an article, "Why Don't *You* Go to Church?" He says many good and true things that need to be said, and he says them well. But we wonder why, when a man becomes infected with new theology notions and infested with modernistic ideas, he becomes unfair and unsane. Beginning in third column on page 80 are two paragraphs that are an insulting affront to holders of the old faith. "The idea of the Bible as an 'infallible Book' in which every word is a direct dictation by God, and every comma and period in its precise place by divine command, is a comparatively modern conception and dates from the time of the Protestant reformation." Nonsense, or worse. Every one that knows anything about the matter knows that in the old manuscripts the lines were written "solid," as the printers say, not even broken up into words, and more yet without any punctuation marks whatever. We challenge the rector to produce proof that any genuine Bible believer, or any one else in fact, ever believed what he here alleges. Trinity Church stands just across Broadway, heading and looking down Wall street where passing bogus coin is a crime. The Trinity rector and all others infected with modernism should quit the bogus business.

AT a recent dedication of a Unitarian church in a western city, one of the speakers was the president of a State agricultural college. Talking along evolutionary lines, he said that if the teachings of science are true, teachings of the Bible are false. As the teachings of science, from his point of view, must be true, teachings of the Bible not in accordance therewith, are not true and must be disbelieved. What confidence, then, are we entitled to have in *any* teachings of the Bible? for we recall the old Latin maxim, *Falsus in uno falsus in omnibus,* false in one false in all. It is easy to see how students come from that college infidels.

SAYS the Australian Baptist: "If a man holds the Unitarian view of Christ's person, he cannot long co-operate with those who hold the deity of Christ. The two conceptions are antagonistic in themselves, and

in the great groups of beliefs which go with them. There are deadly tendencies at work —deadly, I mean, to our New Testament Chrisianity. The neutrals do not see these tendencies, and make no protest. They are for peace and silence. The radicals see clearly. The defenders of the Gospel also see clearly on their side. It is well that we clear the atmosphere and learn where we are drifting."

REPRESENTATIVES of the two Baptist denominations, Northern and Southern, have recently been having a get together at Columbia, Mo. The Southern Baptists, like the Southern Methodists and Presbyterians, seem to be more sound in the faith than those of the North. The Northern Baptist Fundamentalists and Liberals are waging a strenuous warfare, and all in the churches who hold to the Old Faith owe a great debt of gratitude to the Baptist brethren of like belief for their brave and effective militancy. At the Columbia Conference, Mrs. Helen Barrett Montgomery, of Rochester, N. Y., president of the Northern Baptist Convention, the first woman ever to hold that position, advocated appointing a committee composed of representatives of the two hosts to get together and adjust their differences and provide a common platform on which they can stand and work in harmony in the future. "Such a committee ought to be truly representative," she says. "It should include in its membership the conservative and the man of liberal views, the middle of the road man and the man of passionate convictions." "The man of liberal views"—aye, there's the rub! The lamb (fundamentalist) and the lion (liberal) can lie down together only when the lamb is inside the lion. The scheme cannot be made to work. A Baptist theological seminary is in Rochester, and Mrs. Montgomery has evidently come under the influence of the "liberal" Professor Rausenbusch, instead of the stand-pat, safe and sane, Howard Osgood.

THE Boston Presbytery removed from the denomination a Brookline church which upheld its pastor, Edwin Curtis, charged with saying grace in a frivolous manner, and Mr. Curtis was denied admission to the Presbyterian church as a minister. The pastor is alleged to have said on one occasion: "O Lord, we thank Thee for the salad." At another time he said grace for French fried potatoes. Returning from a funeral one day it is claimed h sprinkled some water on a dog's head an said: "Buster Porter, I baptize thee a full fledged Presbyterian."

BY unanimous action of the Sunda School Council of Evangelical Denom inations representing more than 30 evan gelical communions and of the executiv committee of the International Sunda School Association representing more tha 60 state, provincial and national auxiliar units, these two bodies consummated th unification of their forces with a commo program, personnel and objectives, at Chi cago, last February, after years of agitatio

A LETTER has just turned up writte some years ago by our late Editor-in chief, Jay Benson Hamilton, to one of ou Associate Editors. It will be remembere how Dr. Hamilton used to lambaste his apos tatizing Methodist brethren, and it wasn on the principle of Italian penmanshi either,—heavy strokes upward. He wa brother to two Methodist bishops, and hi smarting brethren wanted them to shut hir up; but he had a mind of his own, an would not shut. Here's from the letter: "" am trying to get up a symposium on Isaia and Daniel. The Sunday-school literatur discredits both, Methodists as bad as any I am nursing a thunderbolt. I want som Presbyterian lightning to go with Metho dist noise! And I am calling upon Town send, Magoun, Prof. Wilson, Dr. Wrigh and some others. We have to begin to ge together to raise the kind of War Sherma talked about, or we are going to have th coming generation led astray." Wonde what he would say now! But he is wher the wicked cease from troubling and th weary are at rest.

IN the April *Moody Bible Institut Monthly* occurs this not at all surprisin item: "We have been informed, on goo authority, that in a class of between fort and fifty students in the divinity school o the University of Chicago, only two wer willing to acknowledge their belief in th divinity of Christ. It was a class in Psy chology of Religion Groups, and after th course of nine lectures had been complete opportunity was given to ask question A student asked how many believe in th divinity of Christ. The professor put th question, and the only two who responde affirmatively were Lutheran pastors.

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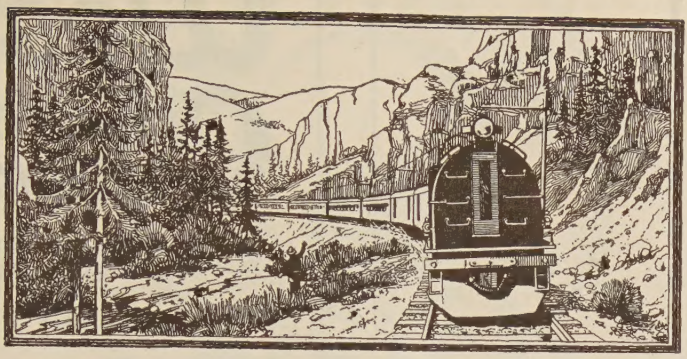

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